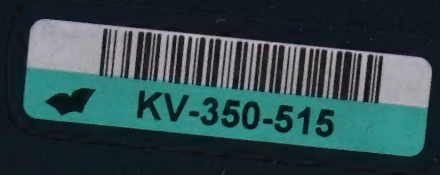
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ROMANISM ANALYSED

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IN THE

LIGHT OF SCRIPTURE, REASON, AND HISTORY

An Examination, in Catechetical Form, of the Errors of Popery
With copious References and Notes

BY

JOHN M'DONALD, B.D.

AIRDRIE, N.B.

Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε.—*Paul*

SCOTTISH REFORMATION SOCIETY

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RECOMMENDATORY NOTE.

THE DIRECTORS OF THE SCOTTISH REFORMATION SOCIETY hail, with a high degree of satisfaction, the completion of Mr M'Donald's labours. He has succeeded in supplying an unanswerable refutation of Rome's plausible subtleties in a form so interesting, and with a force so impressive, as to leave nothing to be desired.

With this volume in the hands of Teachers, and the abridgment of it in the hands of their Scholars, classes for the study of the Romish controversy are well provided for a thoroughly intelligent understanding of the points at issue, and for laying deep the foundations of a Scriptural faith in Saving truth as opposed to Anti-Christian error.

The Bible and the Bible alone, it has been said, is the religion of Protestants. "To the Law and to the Testimony" must ever therefore be our first, as it is our last, appeal from the authority of man to that of God, in all questions as to saving truth. With refreshing directness that appeal is triumphantly taken on every point in the Controversy maintained throughout the

following pages; while the solid results of the author's extensive reading, and the cogency of his inexorable logic, combine to secure the utter discomfiture of Rome's unworthy trick of imposing on the authority of tradition what fails to find any support from the Word of God.

By these commendatory sentences, the DIRECTORS OF THE SCOTTISH REFORMATION SOCIETY bid God speed to this able and excellent volume as it is launched on the troubled sea of controversy in these stormy times.

They commend it to the guidance and blessing of the only King and Head of His church, the Lord Jesus Christ, whose name it would defend from the blasphemous detractions of Anti-Christian profanity; and whose coming kingdom of grace it would advance, by seeking their conversion to Christ who are lost in Popish ignorance and superstition, His own elect in Babylon, to whom He calls, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

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ROMANISM ANALYSED.

CHAPTER I.

The Church.

"O greatly bless'd the people are
The joyful sound that know;
In brightness of thy face, O Lord,
They ever on shall go."—Ps. lxxxix. 15.

"Elect according to the foreknowledge of God the Father."—Peter.[1]

Q. 1. *What is the meaning of the word "church"?*

A. In its most sacred sense it means the whole company of those "given" by the Father to Christ to be redeemed, and whom he will "present faultless" in the great day.[2] This is the church invisible. "As Christ also loved the church, and gave himself for it."[3]

Q. 2. *Has the word any other meanings in Scripture?*

A. It has several—principally three. It is used to denote (1) the whole body of professing Christians throughout the world, or in some particular region; this is the church visible. "The church throughout all Judæa and Galilee and Samaria had peace, being edified."[4] (2) A single congregation of worshippers, as "the church of Ephesus."[5] (3) The company of Christians associated in a certain locality having "one faith," and being joined together under one ecclesiastical government, as "the church which was at Jerusalem," which embraced several thousand members.[6]

[1] 1 Pet. i. 2.
[2] John xvii. 9, 12; Jude 24.
[3] Eph. v. 25.
[4] Acts ix. 31, R.V.
[5] Rev. ii. 1.
[6] Acts viii. 1; xxi. 20.

Q. 3. *What is the meaning of the phrase "the Catholic Church"?*

A. It means the *universal* church, and comprehends the whole body of professing Christians throughout the world. The phrase, which is of Greek origin, does not occur in Scripture, but the idea is Scriptural.[1]

Q. 4. *Is the designation "the Catholic Church" a designation to which any one denomination or section of Christians can justly lay claim as exclusively belonging to them?*

A. No. It may charitably be assumed that there are true believers in all denominations; and for any one section of professing Christians to claim exclusively to be the Catholic or Universal Church is inconsistent with the charity of the Christian religion.

Q. 5. *Is such a claim made by any Church?*

A. It is made by the Church of Rome. She designates as heretics all who do not belong to her communion, and she declares that for such as do not hold her faith there is no salvation.[2]

Q. 6. *How must this claim be regarded?*

A. It is as false as it is arrogant; and for Protestants to concede to the Romish Church, even in courtesy, the name "Catholic" is folly, as the concession has led multitudes to form a mistaken idea as to what the word "Catholic" means.[3]

Q. 7. *What is the Church of Rome's claim when stated by herself in full?*

A. She claims to be "the true church," "the one holy, Catholic, and Apostolic Church."

Q. 8. *What is her correct historic designation?*

A. She is the Latin or Romish Church, or the Papal Church; and she is rightly so designated, because she is the Church of the Latin Rite, her headquarters are at Rome, and the Pope, the Bishop of Rome, is her visible head.

Q. 9. *What are the essential marks of the true Catholic Church as specified by the Apostle Paul?*

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[1] John x. 16; 1 Cor. xii. 13; Gal. vi. 16; Eph. ii. 19.
[2] Creed of Pope Pius IV., Art. xii. [3] See Appendix.

A. They are three. (1) Antiquity, based on the Word of God. "Believers are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."[1] (2) Unity, in Christ the Head. Believers are "in Christ fitly framed together."[1] (3) Catholicity, in faith and holiness. "All the building being fitly framed together, groweth unto an holy temple in the Lord."[1]

Q. 10. *Are these marks possessed by the Church of Rome?*

A. They are not.

Q. 11. *Does she not plead her antiquity?*

A. Yes; but her antiquity is not based on the Word of God. If mere abstract antiquity is to decide the question, then Paganism is more ancient than Popery, and the grand Lama of Thibet is more venerable than the sovereign Pontiff of Rome.

Q. 12. *Is her claim to unity well founded?*

A. No. She bases this claim on the fact that she has a visible head, "who possesses the Roman See, and who is declared to be the legitimate successor of Peter, the prince of the apostles."[2] But this unity is not a spiritual unity in Christ, it is merely an external unity under the Pope, a cloak to cover divisions and dissensions which are not to be equalled in any other religious community in the world.[3]

Q. 13. *Is her claim to catholicity well founded?*

A. No. Numerically she is only one in seven of the population of the earth, and geographically she fails utterly in her plea of universality. Besides, in the professedly Christian world there are far more who reject her authority than acknowledge it. The churches of the east reject it, such as the Coptic, Abyssinian, Nestorian or Chaldean, Syrian, Armenian, and Greek; the churches of the west also reject it, such as the Waldensian, Albigensian, Bohemian, and British; and throughout the world, in both hemispheres, many other churches join in rejecting the supremacy of the See of Rome.

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[1] Eph. ii. 19-22. [2] Cat. Trid., p. 79. [3] See Appendix.

Q. 14. *Is her claim to be holy and apostolic well founded?*

A. No. Many of her dogmas and rites are directly and indirectly conducive to immorality, and they are in direct antagonism to the teaching both of Christ and His apostles.[1] Besides, she admits to her communion open and flagrant sinners, provided they accept the Romish creed, use the sacraments, and submit to the Pope. Immorality is no bar to membership. Bellarmine says that "In the one true and Catholic Church are great sinners, and that not only concealed, but manifest."[2]

Q. 15. *What are the two great doctrines that divide the professedly Christian world in regard to the constitution of the Catholic or Universal Church?*

A. They are the Romish or hierarchical doctrine, and the Protestant or Evangelical doctrine; the former being held by the Greek Church, the Romish Church, and the Romanising section of the Anglican Church, the latter by the Protestant or Evangelical Churches.

Q. 16. *Explain the hierarchical doctrine.*

A. According to it the church is an external corporation erected by Christ, who in founding it made choice of twelve apostles, and appointed that through them and their successors—the prelates of the church—the grace of the promises should be administered: in other words, it declares that there is no regular administration of saving grace except by the hands of prelates, and priests ordained by them and subject to them. This theory unchurches all who do not believe in Apostolic Succession, on the principle *Ubi Episcopus ibi Ecclesia.*

Q. 17. *To what extent does the Church of Rome supplement this theory?*

A. She declares that as all local churches must be subject to bishops, so all bishops must be subject to the Bishop of Rome. In her opinion, therefore, only such as acknowledge the authority of the Bishop of Rome are in the Catholic or Universal Church. This theory unchurches

[1] See Chapter on Morality.

[2] Opera., tom. ii.; De Eccl., lib. iii., cap. ix., col. 126, A.

all who do not submit to the Pope, on the principle *Ubi Petrus ibi Ecclesia.*

Q. 18. *Explain the Protestant or Evangelical doctrine.*

A. According to it the Catholic Church is composed of the entire company of Christ's professing people throughout the world. This theory affirms that all who believe in and acknowledge Christ the head, form part of the Catholic Church, on the principle *Ubi Christus ibi Ecclesia.*

Q. 19. *Is the Church of Rome entitled to be acknowledged as a church of Christ at all?*

A. Judged in the light of Scripture she is not. An organisation that buries the redemptive work of Christ beneath the rubbish of false dogmas and superstitious ceremonies, that exalts Mary above Christ the only Saviour, that substitutes many mediators for the one Mediator Christ Jesus, and that lodges the powers and prerogatives of the Godhead in sinful men—in a celibate priesthood—cannot be a church of Christ.

Q. 20. *Does not this answer show a lack of charity, considering that there have been true Christians in the Church of Rome, such as Fenelon, Savonarola, Pascal, and others?*

A. No. It is not denied that there have been Christians in the Church of Rome: the command in the Apocalypse, "Come out of her my people," implies that there are believers in the mystical Babylon: but such believers are where they ought not to be, and they are Christians, not because of, but in spite of, their Church's creed. The Church of Rome condemned the writings of her Fenelon, she burned her Savonarola, by the bull *Unigenitus* she declared her Pascal a heretic, and had the authorship of the Provincial Letters transpired in Pascal's lifetime no one can tell how he would have suffered at her hands.

Q. 21. *May it not be said that the Church of Rome possesses the truth inasmuch as she possesses the Bible?*

A. Yes—in that sense: and thereby some of her people come to a saving knowledge of Christ. But she overlays that truth with error, and she does her utmost to conceal from her people the Word of Truth, so that while she

possesses the truth she "holds it in unrighteousness,"[1] *i.e.*, by unrighteousness she "holds it down" (R.V.), she "stifles" or "suppresses" it.[2] A church that deals thus with the Word and truth of God cannot be a part of the true Catholic or Universal Church.

CHAPTER II.

Rise of the Papacy.

"Oh God, the heathen enter'd have
Thine heritage; by them
Defiled is thy house: on heaps
They laid Jerusalem."—Ps. lxxix. 1.

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."—Peter.[3]

Q. 1. *From what date does the Church of Rome trace her beginning?*

A. She boasts of her antiquity, and claims that she was "founded by Christ and His apostles, and was governed by them and their lawful successors."[4]

Q. 2. *Is this claim historically just?*

A. No. The Church of Rome did not exist in the days of the apostles, nor for several centuries after the last of them.

Q. 3. *Was there not a Christian church in Rome in the days of the apostles?*

A. There was, just as there were Christian churches in Jerusalem, Corinth, and other places. But between those early churches, and the present Church of Rome, there is no resemblance or affinity whatever.

Q. 4. *In what respects do they differ?*

A. They differ *toto cœlo*, in doctrine, worship, and government.

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[1] Rom. i. 18. See Calvin, Brown, Hodge, *in loco.*
[2] See Appendix. [3] 2 Peter ii. 1. [4] Butler's Catechism, p. 24.

Q. 5. *Prove that they differ in regard to doctrine and worship.*

A. This is proved by the fact that neither in the sayings of Christ, the writings of His apostles, nor the three creeds that expressed the belief of the primitive churches,[1] is there a single reference to, or warrant for, those doctrines and sacramental rites which are embodied in the creed of Pope Pius IV., and which are now the distinguishing features of the Romish Church.

Q. 6. *Prove that they differ in regard to church government.*

A. This is proved by the fact that in the primitive church, rulers were invariably chosen to office by the members of the church before they were ordained,[2] whereas in the Romish Church the laity have no voice whatever in her government. The Pope is chosen to his high office by the college of cardinals, and he in turn, more or less directly, nominates his cardinals, and all the bishops and clergy.

Q. 7. *What is the proper description of the origin of the Church of Rome?*

A. That church is a growth. She did not spring into existence fully formed, with her present creed, ritual, and government, but she developed into her present composite condition from germs of error and superstition that were originally imported into the Christian church from the Jewish, Pagan, and Oriental world. This process of growth, which has been going on for centuries, continues to the present day, for two of the most remarkable dogmas of the church—the Immaculate Conception of Mary, and the Infallibility of the Pope—were promulgated in the latter half of the present century.

Q. 8. *Can a date be fixed at which the Church of Rome may be said to have had a beginning?*

A. Not easily, seeing that the peculiar dogmas and sacraments of Rome are the accumulation of more than

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[1] The Apostles' Creed, the Nicene Creed, and the Athanasian Creed

[2] Acts vi. 3-5.

twelve centuries. Two facts, however, help to fix a formal beginning to the system. (1) In 533 the Emperor Justinian published an edict, and addressed a letter to the Pope, in which he acknowledged him to be the head of the churches; and in 606 the Emperor Phocas confirmed this by conferring on the Pope the title of "Universal Bishop." (2) In 741 the King of the Lombards, by a gift of towns and domains to the Pope, constituted him a temporal as well as a spiritual sovereign, and this was further confirmed by Pepin in 752, and by Charlemagne in 774 and 800.

Q. 9. *What is the greatest antiquity that the Church of Rome can claim?*

A. She cannot go farther back than the sixth century, at which time the church had so far changed as to have become wholly corrupt. In her fully developed character she cannot date her antiquity farther back than the twelfth century.

Q. 10. *Mention one exceedingly simple yet incontrovertible proof that the present Church of Rome can claim no kindred with the Church of Christ and His apostles.*

A. We have it in the mere enumeration of the dates at which, from century to century, the peculiar dogmas and rites which are now the essentials of Romanism were copied from the Jewish or heathen world, and imported into the church.[1] These peculiarities, though revolutionary when first introduced, were adopted one by one, sometimes after long and bitter dissension; and each one in turn exhibited a greater "falling away"[2] from the simplicity and purity of the Gospel.

Q. 11. *To what source must the germs be traced out of which the Church of Rome has sprung?*

A. They must be traced, *immediately* to the principles of fallen human nature, especially the self-righteousness and ambition of the human heart, and *mediately* to the systems of Jewish, Pagan, and Oriental religion which were then existent outside the church.

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[1] See Appendix. [2] 2 Thes. ii. 3.

Q. 12. *What doctrines of Rome are to be traced immediately to the principles of fallen human nature?*

A. Such doctrines as regeneration by baptism, justification by works, satisfaction for sin by penance, and the commutation of the punishment of sin for money.

Q. 13. *How is the evil germ of unholy ambition to be traced in the polity or government of the Romish Church?*

A. It is found in its full development in the supremacy of the Pope. In the first century all presbyters or bishops were of equal rank, and their authority did not extend beyond the limits of their several congregations. In the second century the bishops of the larger cities began to claim precedence and exercise authority over others, with the result that ultimately the rank and influence of a bishop were determined by the city in which he resided. Gradually, as ambition began to dominate, diocesan Episcopacy was introduced, and finally the struggle was between the Bishop of Rome and the Patriarch of Constantinople. When Imperial Rome disappeared the Bishop of Rome started a claim to the primacy, and in the end he assumed absolute authority over the whole world. That claim the Popes of Rome have never abandoned.

Q. 14. *What doctrines or practices of the Church of Rome are to be traced to Judaism?*

A. The Church of Rome owes to Judaism much of her symbolism, and she has so engrafted the weak and beggarly elements of a false Judaism upon Christianity as to obliterate its original features. From Judaism she has borrowed her priesthood—with all their exaggerated claims and rights; her altars—with their continual sacrifices (in masses) and incense and washings; and from it she has coined one of her most fundamental doctrines, to wit, that man can be made righteous by ceremonial observances.

Q. 15. *What has the Church of Rome borrowed from the Pagan world?*

A. She has borrowed from it her saint, angel, and image worship. In the fourth century, when the Emperor Constantine conferred favour and wealth upon the church, the

policy was inaugurated, first of tolerating and then of adopting the customs of the Pagan world, with the view of attracting Pagans into the Christian fold. The church adopted their gods and dead heroes (demons or departed spirits), only she changed their names for those of the saints. Jupiter, for example, she worshipped under the name of the Apostle Peter, and the Lares or household images of Pagan Rome she exchanged for the cross and the Virgin. The result was that, while the names of Paganism were changed, the worship of Paganism in many of its essential features was introduced into the church.

Q. 16. *What has the Church of Rome borrowed from the Oriental world?*

A. She has borrowed from it her asceticism and penances. The dominating principle in Oriental philosophy was that of two opposing forces of good and evil, the good being lodged in mind or spirit and the evil in matter; and its sages taught that those who would combat the evil must withdraw from the world, renounce marriage, and subject themselves to all manner of self-inflicted sufferings. This principle was adopted by Rome, and it naturally led to monasticism, celibacy, penances, and the host of fleshly austerities that for centuries have been enjoined by the Romish Church.

Q. 17. *What judgment must be passed upon a church that has derived her most prominent and essential elements from such sources?*

A. She is not so much a corruption of Christianity as a transformation of it. She is "the Gospel transubstantiated into the flesh and blood of Paganism under a few of the accidents of Christianity."[1]

Q. 18. *When were these germs of error, out of which the Church of Rome gradually developed, first apparent?*

A. They were apparent in the first century, even in the days of the apostles.

Q. 19. *Were the apostles themselves cognisant of their existence?*

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[1] Wylie on the Papacy, note p. 14. See Appendix.

A. Yes. Paul, speaking of them, says, "The mystery of iniquity doth already work."[1] John says, "And this is that spirit of Antichrist whereof ye have heard that it should come, and even now already is it in the world."[2]

Q. 20. *What do these statements imply?*

A. They imply that the system of which these apostles wrote was, even in their day, in existence *in embryo*, although its beginnings were so small that only the eye of the Omniscient could discern them.

Q. 21. *Mention some of the germs expressly indicated by the apostles, and which were to be found in the several sources above referred to.*

A. They were such as the following:—the necessity of observing certain rites in order to salvation;[3] vain, deceitful philosophy, after the tradition of men;[4] distinction in meats and drinks, the injunction of holy days, and worshipping of angels;[5] will worship;[6] idolatry;[7] celibacy;[8] love of pre-eminence;[9] praying in an unknown tongue;[10] giving heed to seducing spirits and doctrines of demons (R.V.) or the spirits of departed heroes;[11] insensibility to the guilt of lying;[12] substituting "profane and old wives' fables" for the truth as it is in Christ;[13] and supplanting the discipline of godliness by mere bodily exercise which profiteth little.[14] Our Saviour condemned the Pharisaism of His day in which was the Popish element of justification by works;[15] He condemned the tendency to exalt tradition,[16] and also the spirit of ambition that manifested itself among the apostles.[17]

Q. 22. *Did these germs actually develop into the now notorious and soul-destroying dogmas and rites of the Romish Church?*

A. They did. The history of the first six centuries

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[1] 2 Thes. ii. 7.
[2] 1 John iv. 3.
[3] Acts xv. 1.
[4] Col. ii. 8.
[5] Col. ii. 16-18.
[6] Col. ii. 23.
[7] 1 Cor. x. 7-14.
[8] 1 Tim. iv. 3.
[9] 3 John 9.
[10] 1 Cor. xiv.
[11] 1 Tim. iv. 1.
[12] 1 Tim. iv. 2.
[13] 1 Tim. iv. 7.
[14] 1 Tim. iv. 8.
[15] Matt. xxiii.
[16] Matt. xv. 3, 6.
[17] Mark ix. 34.

revealed the effectual working of the leaven; and in the succeeding centuries the errors which antecedently had been accepted by the Apostate Church were, one after another, formally adopted by Popes and Councils, until in the sixteenth century they were expressly formulated in the creed of Pope Pius IV.

CHAPTER III.

The Creed of the Church of Rome.

"For, lo, Thine enemies a noise
Tumultuously have made;
And they that haters are of Thee
Have lifted up the head.—Ps. lxxxiii. 2.

"Cunningly devised fables."—Peter.[1]

Q. 1. *In a critical examination of the dogmas and ceremonies of the Church of Rome is it not desirable to have her own acknowledged creed?*

A. This is necessary, that she may not be judged from the testimony of ignorant or false witnesses.

Q. 2. *Has she published any standards which must be regarded as authoritative?*

A. Yes, there are several, all bearing the imprimatur of the Church.

Q. 3. *Specify some of these.*

A. The following are among the most important:—the Creed of Pope Pius IV., published in 1564: the Catechism of the Council of Trent, published in 1566; the Oath of Allegiance to the Pope, imposed on all archbishops and bishops; the Decisions of Councils, which are binding on the whole church; the Bulls of Popes, these having recently been declared by the Vatican Council to be infallible; the Liturgical Books, issued by the authority of the Church, such as the Breviary, the Missal, the Roman Pontifical, and others, all of which regulate the public worship of the Church of Rome.

[1] 2 Peter i. 16.

Q. 4. *Are these documents all of importance as standards of the Church?*

A. They are. The Creed of Pope Pius furnishes a concise statement of many of the dogmas of Rome (others having been added since that time), and the other documents furnish details in regard to matters of rite and ceremony not referred to in the creed.

Q. 5. *Were the dogmas promulgated by the Council of Trent and affirmed in the Creed of Pope Pius IV. believed by Romanists and adopted by the authorities of the Church then for the first time?*

A. No. They were held for centuries before that, but they were then for the first time presented to the world in the form of a creed.

Q. 6. *Are we to infer from the adoption of this creed by the Council of Trent that there was in the Church, or in the Council, that "unity" of which the Church is accustomed to boast?*

A. No. Only 271 of the 800 bishops of the Church attended that Council, and even among them there was the widest divergence of opinion and the most bitter dissension on every point. Notwithstanding this, the decrees of that Council, and the Creed of Pope Pius founded upon them, are regarded by the Church as defining infallibly her dogmas.

Q. 7. *Had the Church of the early centuries any definitely formulated creed?*

A. Yes; the Nicene Creed, which was agreed upon by the Council held at Nice, in Bithynia, a province in Asia Minor, in 325, and which was drawn up specially to condemn the doctrines of Arius.

Q. 8. *Does the Church of Rome acknowledge the Nicene Creed?*

A. She acknowledges it, and claims it as her own; but she has appended to it the Creed of Pope Pius IV. referred to, in which she affirmed the many errors that had crept into the church during the intervening centuries. The errors of the one creed completely nullify the truths of the other, and the conjunction of two such

incongruous documents in the hands of Rome furnishes an illustration of the variations and inconsistencies of that Church.[1]

Q. 9. *Give a list of the errors of the Church of Rome as found in the various authoritative documents above referred to.*

A. The following are the most prominent :—The insufficiency of the Bible as a rule of faith ; the exaltation of Tradition and the Apocrypha to a level with the Word of God ; the denial of the Bible to the people ; the infallibility and supremacy of the Pope ; false views of sin and justification ; unfounded claims of an unwarranted priesthood ; doctrine of intention ; the corruption of baptism and the Lord's Supper ; the five bastard sacraments, confirmation, penance, extreme unction, orders, and matrimony ; transubstantiation ; the mass ; idolatry of the host ; communion in one kind ; the confessional ; priestly absolution ; purgatory ; prayers for the dead ; prayers in an unknown tongue ; indulgences ; works of supererogation ; saint and angel worship ; immaculate conception of Mary and Mariolatry ; worship of relics, images, and the sign of the cross ; celibacy ; conventualism ; unscriptural rites and holy days ; inculcation of Jesuitical (im)morality ; false miracles ; exclusive salvation ; intolerance and persecution.

CHAPTER IV.

Prophetic Delineations of the Papacy.

"The wicked plots against the just,
And at him whets his teeth :
The Lord shall laugh at him, because
His day He coming seeth."—Ps. xxxvii. 12, 13.

"Holy men of God spake as they were moved by the Holy Ghost."
—Peter.[1]

Q. 1. *Does the Word of God contain any prophetic delineations of the Church of Rome?*

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[1] For copy of each, see Appendix. [2] 2 Peter i. 21.

A. Yes. It not only refers to individual errors embodied in the creed of that Church, but describes in express terms the system itself, and plainly foretells its rise, character, and doom.

Q. 2. *In what parts of Scripture do we find these references?*

A. In the writings of Daniel, Paul, and John.

Q. 3. *Under what figure does Daniel describe the Papacy?*

A. He describes it in its aspect as a temporal power or kingdom, and under the figure of "a little horn," *horn* being the usual Scriptural symbol for a kingdom.

Q. 4. *Indicate the leading points in Daniel's vision.*

A. In his vision he saw, under the figure of four beasts, the four great world-powers rise up in succession, the last and mightiest of them being the Roman power. This fourth beast had ten horns—the meaning of which was that the last of the powers would be broken up into ten kingdoms, an event which took place when the Roman Empire fell; then, finally, Daniel saw springing up among the ten horns another horn, "a little horn," which ultimately became very great, and before which three of the first horns were plucked up by the roots. This little horn symbolised the Papacy.[1]

Q. 5. *In what respects was "the little horn" a symbol of the Papacy?*

A. (1) It sprang up after the ten horns, was at first little, and afterwards grew to be great. (2) It was "diverse from" the ten horns. (3) Before it three of the ten horns were plucked up by the roots. (4) It had "eyes like the eyes of a man." (5) Its "look was more stout than his fellows." (6) It "made war with the saints, and prevailed against them"; it also "spake great words against the Most High," and set itself "to wear out the saints of the Most High." (7) It "thought to change times and laws."

Q. 6. *Have these features of "the little horn" been actually realised in the character and history of the Papacy?*

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[1] Dan. vii. 8, 20, 21, 24, 25.

A. Yes; the prophetic description given by Daniel applies to it as it does to no other system.

Q. 7. *Prove this in regard to the first point mentioned.*

A. The Papacy as a temporal power did not spring up till after the fall of the Roman Empire, and its division into ten kingdoms; its beginning moreover was small, but it grew till it absorbed three of the kingdoms, and finally dominated over them all.

Q. 8. *Prove it in regard to the second.*

A. The Papacy was different from all the ten kingdoms that were in existence when it appeared, inasmuch as in it the government was wholly in the hands of the priestly caste, and the spiritual absorbed and tyrannised over the secular—an invariable mark of the government of the Church of Rome.

Q. 9. *Prove it in regard to the third.*

A. This was fulfilled in the early acquisition of power through the King of the Lombards, and through Pepin and Charlemagne, hence the Pope's tiara or triple crown.

Q. 10. *Prove in it regard to the fourth.*

A. The Papacy is distinguished for its penetration, vigilance, and sagacity. With its perfected system of espionage through the confessional, and the secret movements of the Jesuits, it is Satan's masterpiece of subtlety and far-seeing policy.

Q. 11. *Prove it in regard to the fifth.*

A. The head of the Papacy claims to be the bishop of bishops and king of kings, he assumes absolute supremacy over all kings and governments on earth.

Q. 12. *Prove it in regard to the sixth.*

A. No power, not even Pagan Rome, ever persecuted the people of God as the Church of Rome has done; and no power on earth equals that Church in ambition, for she claims for her head powers and prerogatives that belong to God alone.

Q. 13. *Prove it in regard to the seventh.*

A. The Papacy has completely changed and subverted every doctrine and law of the religion of Christ.[1]

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[1] For evidence, see following chapters.

Q. 14. *Under what names, and by what features, does Paul describe the Romish Church or system?*

A. He designates it by three names, "that Man of Sin,"[1] "the Mystery of iniquity,"[2] and "the Son of perdition,"[1] and he describes it as "the falling away"[1] from the faith, characterised by the working and methods of Satan, by the usurpation of the worship due to God, by false doctrines concerning angels and departed spirits, by falsehood and hypocrisy, and by prohibition of the proper use of meats and marriage.

Q. 15. *Can the name "the Man of Sin," or "the Wicked One," be properly applied to a church or system?*

A. Yes. This designation does not refer to any one particular individual, for no one individual could meet all the requirements of the apostolic description. Like the word "king" in Daniel's vision, which denotes a succession of kings, or the word "beast," which denotes a kingdom through its successive changes, the word "man" refers to a system under *a succession of men*, who would begin to appear as soon as the great apostasy had taken place, and by whom in succession the apostate system would be administered.

Q. 16. *Is this name applicable either to the Church of Rome as a system, or to the succession of pontiffs or heads of that church?*

A. It is applicable to both. (1) There never has been *a succession of men* so grossly wicked in character as many of the men who have occupied the papal chair: the loftiness of their pretensions only served to make their immorality the more shameless and detestable.[3] (2) The system of which the Roman pontiffs are the head, by its indulgences and absolutions, its confessionals, its celibacy, and its conventual institutions, has been for ages the living embodiment and patron of sin: statistics prove that immorality reaches the highest water mark in countries whose morals are regulated by the priests of Rome.[4]

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[1] 2 Thes. ii. 3. [2] 2 Thes. ii. 7. [3] See Appendix.
[4] See Chapter on the Church of Rome and Morality.

Q. 17. *What is meant by the name "Mystery of iniquity"?*

A. By "mystery" is meant that which for a time is hidden and afterwards revealed; and by "mystery of iniquity" is meant mystery founded upon and characterised by lawlessness.

Q. 18. *Show that this name is justly applicable to the Papacy.*

A. The name "Mystery" is applicable, because in the days of the apostles the germs of the system were secretly at work, and they continued silently and stealthily to spread their evil influence until they produced the great apostasy: to this day the Church of Rome continues, by her confessionals, her secret orders (among whom the Jesuits are pre-eminent), and her subtle dogmas, to work secretly and mysteriously. The word "Mystery" was actually a title on the tiara of the Popes for centuries until 1550.[1] The name "Mystery of iniquity" is most applicable to a system that has set itself to counterwork the "mystery of godliness;" for the secret purpose of the Church of Rome—now clearly revealed if men will but examine the system—has been, first to supplement the work of Christ, and then to supersede it.

Q. 19. *Is the name "Son of perdition" applicable to the Church of Rome?*

A. It is; for she has served herself heir to the character and doom of Judas the traitor. There are few doctrines in the Word of God which she has not betrayed, betrayed for money, and betrayed with a kiss; that is, she has betrayed them at the very time she was professing to honour them.

Q. 20. *Prove that the marks ascribed by Paul to the "Mystery of iniquity" are to be found in the Church of Rome.*

A. (1.) The doctrine and worship of Rome reveal a complete "apostasy" or "falling away" from the purity and simplicity of the primitive church. (2) Her "working" and methods, *i.e.*, "speaking lies in hypocrisy," have

[1] Elliot's Horæ, Vol. IV., p. 35, 5th Ed.

been according to Satan, as may be seen in her forgeries, frauds, and spurious miracles.[1] (3) Her Popes have usurped the place of God as Ruler, and Christ as Mediator, and by their claim of supremacy they have "exalted themselves above all that is called God";[2] by the dogma of Infallibility moreover they have proclaimed themselves to be "as God sitting in the temple of God."[3] (4) By the worship of Mary and prayers to saints the members of the Church of Rome have "given heed to the doctrines of demons."[4] (5) By the heartless cruelty and immorality that have characterised the church she has shown a "conscience seared with a hot iron."[5] (6) And by forbidding to marry and commanding to abstain from meats she has completed the apostolic description. These marks are not all to be found in any other system.

Q. 21. *What references to the Papacy do we find in the writings of John?*

A. In his epistles he speaks of it as the "Antichrist,"[6] and in the Apocalypse he speaks of it under figures which are a continuation and amplification of figures employed by Daniel.

Q. 22. *What is the meaning of the name "Antichrist?"*

A. The prefix *anti* denotes opposition, and when prefixed to the name of an individual indicates an agent who assumes that individual's place, and at the same time acts in opposition to him. *Antichrist*, therefore, means one who pretends to be a vicar of Christ, and assumes to act in His name, but who is at the same time His rival and greatest enemy.

Q. 23. *What is John's description of this Antichrist?*

A. He says that "He denieth that Jesus is the Christ . . . He denieth the Father and the Son . . . He confesseth not that Jesus Christ is come in the flesh."[7]

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[1] See Chapters on Miracles and Morality.
[2] See Chapter on the Supremacy of the Pope.
[3] See Chapter on Infallibility.
[4] See Chapters on Mariolatry, and Saint and Angel Worship.
[5] See Chapters on Morality and Persecution.
[6] 1 John ii. 18. [7] 1 John ii. 22; iv. 3; 2 John 7.

Q. 24. *Is the name "Antichrist" applicable to the Church of Rome?*

A. Yes. That church professes to be on the side of Christ and to act with His authority, yet she is *against* Him, for she places the Pope on His throne, and declares that "it is necessary for salvation for every human being to be subject to the Roman Pontiff."[1]

Q. 25. *Prove that John's description of Antichrist is applicable to the Church of Rome.*

A. (1) The Church of Rome "denies that Jesus is the Christ" or only Mediator, because she has substituted countless mediators[2] in His room: in her *Confiteor* Christ's name is not even mentioned.[2] Moreover, she worships a counterfeit Christ in the form of a wafer. (2) She "denies the Father and the Son" by her acknowledgment of the Pope as the vicar and infallible representative of Christ, whose decrees are more binding even than the Word of God. (3) She "confesseth not that Jesus Christ is come in the flesh" by the dogma of the Immaculate Conception of Mary; for if Mary was without sin, then Jesus was not "the seed of the woman" according to the Scriptures, and His humanity was not a true humanity.

Q. 26. *What references are there to the Papacy in the Book of Revelation?*

A. John refers to it in one or other of its aspects under three different figures. (1) That of a city, which he calls "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified,"[3] and "Babylon, that great city."[4] (2) That of a wild beast having seven heads and ten horns, which he variously describes as "the beast that ascendeth out of the bottomless pit,"[5] the beast that "riseth up out of the sea,"[6] and "the scarlet coloured beast full of names of blasphemy."[7] (3) That of a beast having "two horns like a lamb and speaking like a dragon."[8]

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[1] Decree of Pope Boniface VIII., Bull Unam Sanctam.

[2] Rome calls them Mediators of Intercession—which does not affect John's description. See Chapter xix, Q. 31.

[3] Rev. xi. 8. [5] Rev. xi. 7. [7] Rev. xvii. 3.

[4] Rev. xiv. 8. [6] Rev. xiii. 1. [8] Rev. xiii. 11.

(4) And that of a harlot sitting upon the scarlet coloured beast, "arrayed in purple and scarlet colour, decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication," with a mysterious name on her forehead, and "drunken with the blood of the saints."[1]

Q. 27. *To what city is the manifest reference under the figure of "the city called Sodom and Eyypt, where also our Lord was crucified"?*

A. It is to the city Rome, which is not only the head-quarters of the Papal Church, but has given to that church her designation—the Church of Rome. Rome under the government of the Roman Pontiffs, and under the control of the Papal system, may well be called *Sodom* because of its wickedness, and *Eyypt* because of its oppression, and "the place where our Lord was crucified," because there they crucified afresh the Lord of Glory.

Q. 28. *Show that under the name* Babylon *John refers to Rome, and to the church of which it is the synonym.*

A. The reference could not be to ancient Babylon, for it had long ceased to be a reigning city when John wrote. John wrote of a "great city" which existed in his day; and the name Babylon may aptly be given to Rome, for the one city was in many respects the type of the other.

Q. 29. *Mention these respects in detail.*

A. Babylon was famous for its mysteries, and Rome rejoices in mysteries, in the sense of things inscrutable and awful. Babylon affected universal supremacy, so does Rome. Babylon was famous for her sorceries, Rome is celebrated for her traffic in charms, exorcisms, scapularies, and the *opus operatum* of her sacraments. Babylon was famous for her idols, Rome has deified a multitude of men and women to whom, under the name of "saints," she offers worship and prayer, and she worships in the wafer a god whom she herself creates. Babylon was the relentless oppressor of God's people, Rome is her rival in persecution. Babylon said, "I shall be a lady for ever,"

[1] Rev. xvii. 3-6.

Rome styles herself the "eternal city," and the Church of Rome claims indefectibility. The King of Babylon combined in himself the offices of king and priest, so does the head of the Church of Rome.

Q. 30. *Do not Romanists such as Bellarmine, while admitting that by Babylon is meant Rome, maintain that the Rome referred to in the Apocalypse is Rome Pagan, as distinguished from Rome Papal?*

A. Yes; but in either case the reference is unfavourable to the Papacy. If the reference is to *Pagan* Rome, then John declares that after its fall it would "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird"[1]—a prophecy which in that case must be held as applicable to Papal Rome which arose after the "fall" of Pagan Rome. If, on the other hand, the reference is to *Papal* Rome, then modern Rome or the Papacy is doomed—"that great city Babylon shall be thrown down, and shall be found no more at all."[2]

Q. 31. *To what does John refer under the figure of "the wild beast" with seven heads and ten horns?*

A. This beast (θηρίον) which is wholly different from the four living creatures (ζῶα) mentioned in Rev. iv., corresponds with the fourth beast or world-power spoken of by Daniel, the identity being made manifest by, among other things, both having ten horns. Under this figure John refers to the great anti-Christian world-power of Rome, as seen in different aspects at several successive stages in its history.

Q. 32. *What is the first aspect in which John presents this wild beast?*

A. He refers to it as the great red dragon,[3] a nondescript animal of great power and destructiveness, and identified with Satan as its animating spirit.[4] This figure represents what the Roman power was when Rome was mistress of the world, and before the fall of the empire.

Q. 33. *What is the second aspect in which John presents this wild beast?*

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[1] Rev. xviii. 2. [2] Rev. xviii. 21. [3] Rev. xii. 3. [4] Rev. xii. 9.

A. He describes it as the beast "rising up out of the sea."[1] The sea is an emblem in Scripture of instability and change, and this beast, which differed from the last in that it had crowns on its *horns*, symbolised the uprising of the ten kingdoms (horns with crowns) after the dissolution of the Roman Empire. It is to be noted that this beast resembled in part each of those previously mentioned by Daniel—the leopard, bear, and lion—thereby indicating that the features of the great world-powers that had gone before would all be reproduced in this beast (or the ten kingdoms) that rose out of the sea. It is also to be noted that this beast was almost fatally wounded in one of its heads, but it revived; by which figure is symbolised the fact that alliance with the Papacy proved the reviving of the almost defunct Roman power.

Q. 34. *What is the third aspect in which John presents this wild beast?*

A. It is that of the beast that "ascendeth out of the bottomless pit."[2] Of this beast John says that it was "scarlet coloured";[3] it was "full of names of blasphemy,"[3] thereby exceeding in blasphemy the beast in the second phase which had names of blasphemy only on its head; it was ridden by a "harlot" who was "drunk with the blood of the saints";[3] and it "killed the witnesses."[4] This beast symbolised the last phase of the world-powers when thoroughly permeated with the anti-Christian spirit of idolatry and persecution, and controlled by the Church of Rome—"the harlot" by whom the beast was ridden.

Q. 35. *Indicate the significance of these several features.*

A. (1) The scarlet colour is emblematic of the Roman Empire in alliance with the Papacy, as scarlet is the chosen colour of Papal Rome. (2) The beast being ridden by the harlot is emblematic of the influence and control which the Church of Rome exercises in the legislation and government of anti-Christian nations. (3) The beast being full of names of blasphemy indicates the abounding superstition and other anti-Christian elements to be found

[1] Rev. xiii. 1. [2] Rev. xvii. 8. [3] Rev. xvii. 3, 6. [4] Rev. xi. 7.

in the world-powers that are controlled by the Church of Rome. (4) The beast killing the witnesses represents the persecuting spirit and career of the nations ruled by the Papacy. (5) The beast's ascending from the bottomless pit teaches that the anti-Christian world-powers are all of them Satan's chosen instruments in resisting the kingdom of Christ. (6) And the beast's going into perdition is a warning that in this last phase these kingdoms will be destroyed.

Q. 36. *What meaning are we to attach to the seven heads on these three apocalyptic beasts of John and the fourth beast of Daniel?*

A. John himself furnishes a double solution of this.[1] "The seven heads are seven mountains on which the woman sitteth;" pointing plainly to the seven hilled city of Rome. (2) "And there are seven kings: five are fallen, one is, and the other is not yet come." There is great diversity of opinion in regard to these "kings," but, if understood in relation to the beast of which they are heads, they most probably represent seven forms of empire heading the anti-Christian secular power.[2] In that case five of them were fallen before the apostle's day, Egypt,[3] Nineveh,[4] Babylon,[5] Persia,[6] and Graecia;[7] one was in existence, namely, the Roman, in the apostle's day; and the seventh, which was to come, was the Roman Empire, when broken up into the ten kingdoms.

Q. 37. *Who is the harlot that rides this beast?*

A. Under this figure John describes the Church of Rome herself. She is called a harlot in contrast to the true church, the bride, the Lamb's wife.

Q. 38. *What features in the character and apparel of the harlot are suggestive of the Church of Rome?*

A. They are the following:—(1) She is enthroned on many waters. (2) She entices the kings of the earth to commit fornication with her. (3) She is clad in scarlet, and adorned with gold and precious stones and pearls.

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[1] Rev. xvii. 9, 10. [2] See Alford, *in loco.* [3] Ezek. xxix. xxx. [4] Nahum iii. 1-19. [5] Isa. xxi. 9. [6] Dan. x. 13; xi. 2. [7] Dan xi. 3, 4.

(4) She has a golden cup in her hand, "full of abominations." (5) On her forehead is the name "Mystery, Babylon the great, the Mother of harlots and abominations." (6) She is drunken with the blood of the saints.[1]

Q. 39. *Has this description its counterpart in the Church of Rome?*

A. It has. Taking these points in their order:—(1) The Church of Rome rules "peoples and multitudes, and nations and tongues," claiming to be the Catholic or Universal Church, and actually ruling multitudes. (2) She has so ingratiated herself with the anti-Christian powers of the world that they yield her all deference, carry on diplomatic intercourse with her, acknowledge her dignitaries and the titles they wear, and endow her priesthood and institutions. (3) In the *Ceremoniale Romanum* the robes that must be worn by the Pope after his election are described—five different articles of dress are *scarlet*, one garment is covered with *pearls*, and his mitre is adorned with *gold* and *precious stones*. (4) Rome's golden cup of seduction is her cup of indulgences and charms by which she seduces the nations. (5) The appropriateness of this name has already been illustrated. (6) The persecutions of Rome fill the darkest pages of the church's history.

Q. 40. *What further evidence does John give to identify this woman with Rome?*

A. He says, "The woman is that great city which reigneth over the kings of the earth."

Q. 41. *What is the meaning of the fourth beast of which John speaks—the beast that riseth out of the earth?*

A. This beast is altogether different from the other three, as it symbolises, not the world-powers, but the Church of Rome herself, setting forth her complex character as a spiritual and secular power.[2] This beast is identical with the little horn in Daniel vii., with the harlot of Rev. xvii., and with the false prophet of

[1] Rev. xvii. 1, 2, 4-6. See Appendix.

[2] Some suppose that the reference here is to the Monks and the Secular Clergy—two distinct classes.

Rev. xix.; with this difference that it sets forth the church under different aspects.

Q. 42. *What are the principal features of this fourth beast?*

A. Two are mentioned:—(1) It rises out of the earth. (2) It has two horns like a lamb, and speaks like a dragon.

Q. 43. *Do these features identify this beast with the Church of Rome?*

A. Yes. (1) The first prefigures the Church of Rome rising up gradually out of a settled order of things, the "earth" in contrast to the "sea" being figurative of this. (2) The two horns of the beast prefigure Rome's claim to supremacy in both the spiritual and the secular world; and its having two horns *like a lamb* while it spake *like a dragon* prefigures the apparent gentleness and innocence of the Papacy, while it is the most cruelly overbearing and oppressive of systems. The Pope calls himself "a servant of servants," but his Encyclicals reveal the voice of a "dragon."

Q. 44. *What further evidence does John furnish to identify this beast?*

A. He affirms that (1) "He exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast."[1] (2) He deceives the world with his pretended miracles.[2] (3) He causes the inhabitants of the earth to make an image of the first beast and to worship it at the peril of their lives.[2] (4) He causes all, small and great, to receive in their right hand or in their foreheads his mark;[3] and, at the same time, denies all social and commercial privileges to those who have not that mark. (5) He has a name which might be known by its number, six hundred threescore and six.[4]

Q. 45. *Is the counterpart of all this to be found in the Romish Church?*

A. Yes. (1) The Church of Rome as a spiritual power

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[1] Rev. xiii. 12. [2] Rev. xiii. 14, 15. [3] Rev. xiii. 16. [4] Rev. xiii. 17, 18.

has exercised, and exercises still, an immense influence over monarchs and statesmen, and as a combined temporal and spiritual power she has had as much and as widespread authority as the Roman Empire ever had; moreover, as long as the civil power favours her interests she will compel her people to obey it. (2) The pretended miracles of Rome are well known, transubstantiation being the greatest. (3) The government of the Romish Church is modelled after that of the despotic Roman Empire, the Pope corresponding to, and being a perfect image of, the Emperor; on a medal of Pope Martin V., 1417–31, representing the enthroned Pope, two cardinals are pictured crowning the Pope, and a third kneeling before him, the motto being *Quem creant adorant.* (4) Rome demands the "mark" of subserviency and allegiance whenever and wherever she can, and the practice of exclusive dealing, modernly called *boycotting*, is one of the most powerful and cruel engines she uses to make her power felt. (5) The most satisfactory explanation given of this number is the word *Lateinos*—the only Greek name that meets all the conditions, and which was suggested as early as the second century by Irenæus. The letters in it make up the number, thus:—L = 30, A = 1, T = 300, E = 5, I = 10, N = 50, O = 70, S = 200—total, 666.

Q. 46. *Give reasons for accepting this name as the true interpretation of the number.*

A. The name is applicable alike to the first beast and the second. The kingdoms represented by the ten horns are called the Latin kingdoms, their languages are largely derived from the Latin as their root, and their laws are founded greatly on Roman precedents. The Church of Rome is called the Church of the Latin rite. Moreover, Latin is the language of the Romish Church; her bulls and decrees are all issued in Latin, her masses are performed in Latin, her prayers are offered up in Latin, and her Scriptures are principally in Latin.

Q. 47. *Does Scripture indicate definitely at what time this system was to be "revealed," and at what time it would disappear?*

A. Yes. Paul declared that it would be "revealed" when he that "hindered" would be taken out of the way; we find, therefore, that though the germs of the great apostasy were in existence in his day, centuries elapsed before their full development. Daniel and John prophesied how long the system would last.

Q. 48. *What was it that "hindered"?*

A. It was the Roman Empire, whose seat was at Rome, which curbed and held in check the ambitious aims of the Papacy. As long as Rome was the seat of the Imperial power it was impossible for the Bishop of Rome to obtain the pre-eminence he coveted. There could not be two despots in the Imperial City.

Q. 49. *Was Paul's prophecy fulfilled?*

A. It was literally fulfilled. The facts of history fit exactly into the prophecy. As soon as Constantine removed the seat of government to Constantinople all restraints were taken away, and the Bishop of Rome raised himself first to primacy, and eventually to sole empire, above the secular power.

Q. 50. *Indicate the nature of the corruptions which crept into the Church in the first centuries of her history, and which terminated in a system meriting the names and descriptions applied to it by these inspired writers.*

A. Among others the following may be mentioned:—The decrees of councils were substituted for the teaching of the Word of God; dogmas, sacraments, and "orders" were added from time to time according to the caprice of the rulers of the Church; Pagan rites were borrowed and baptised into the Christian name; sanctity of life was supplanted by superstitious ceremonies and scandalous immoralities; pastors were transformed into priests and civil governors; force in the most cruel forms was resorted to to compel the acceptance of Romish dogmas; with the advent of wealth and royal patronage the Church was modelled after the polity of the State, and corruption prevailed everywhere; and finally, with a full-fledged hierarchy, the Pope became the supreme and infallible head of all.

Q. 51. *In the light of these facts, has the Church of Rome any right to call herself the "Mother and Mistress of all churches"?*

A. No. The Church of Rome is not to be identified with the church that was in Rome in the days of the apostles; even that church was not so ancient as the churches at Antioch and Jerusalem. Moreover, an organisation that answers so completely to the foregoing delineations cannot be regarded as a part of the Church of Christ at all.

Q. 52. *Is Protestanism of modern birth, dating only from the time of Luther, as Romanists affirm?*

A. No; it is as old as the truth of God. The name is modern, as it dates from the protest which the Lutheran princes gave in at the diet of Spires. Protestantism is the principle of submission to the infallible Word of God, and faith in the Word Incarnate.

Q. 53. *Why should the history and dogmas of Popery be studied by Protestants at the present time?*

A. Because the Church of Rome is the same in creed and spirit to-day she has ever been, and her presence therefore is a menace to the liberties of the land; because she is stronger socially, organically, and politically in Britain to-day than she has been since the Reformation, and is growing stronger in these respects every day; and because there is a deplorable ignorance and apathy abroad, combined with a false charity, which encourages the advances of the system, and exposes the nation to the judgments of God. In the interests, therefore, of truth, and civil and religious liberty, Protestants ought to inform themselves in regard to the character and history of the Papacy.

CHAPTER V.

The Rule of Faith or Standard of Appeal.

"His testimony and His law
In Isr'el He did place,
And charg'd our fathers it to shew
To their succeeding race."—Ps. lxxviii. 5.

"If any man speak, let him speak as the oracles of God."—Peter.[1]

Q. 1. *In examining critically the dogmas of any church, is it not desirable to have a common understanding as to the ultimate standard of appeal in all matters of faith?*

A. It is necessary.

Q. 2. *Is the Church of Rome at one with other churches in regard to the rule of faith or ultimate standard of appeal?*

A. No. On this most fundamental matter she differs from all the churches of Christendom.

Q. 3. *What is the standard of appeal or rule of faith accepted by Protestants?*

A. The Scriptures of the Old and New Testaments, which are acknowledged by them to be the Word of God, and the only infallible rule of faith and practice.

Q. 4. *Does the Church of Rome not accept the Scriptures as the Word of God?*

A. She professes to do so, but in her creed she declares that they form only a part, and a very small part, of that Word; they are therefore only a small part of her Rule of Faith.

Q. 5. *Does she acknowledge the Hebrew and Greek originals of these Scriptures?*

A. No. She acknowledges as authentic only the Latin Vulgate translation, which the Council of Trent declared to be the ultimate authority.[2]

Q. 6. *Of what is this significant?*

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[1] 1 Peter iv. 11. [2] Conc. Trid. Sess. iv.

A. It is an illustration of Rome's practice of always thrusting in her priesthood between God and the people, and between God's Word and the people. It is tantamount, moreover, to a claim of inspiration for Jerome, by whom the translation was made.

Q. 7. *Does Rome acknowledge any English version of the Scriptures?*

A. She acknowledges the English version of the New Testament published at Rheims in 1582, and the English version of the Old Testament published at Douay in 1609–10. These versions form the standard English Scriptures of Roman Catholics, being generally known as the Douay Bible, although each of them was a translation, not of the original Greek and Hebrew, but of the Vulgate, *i.e.*, a translation of a translation.

Q. 8. *Define the attitude of the Church of Rome to the Scriptures, even her own versions?*

A. (1) While she professes to accept them as the infallible Word of God, she denies their sufficiency, and affirms that they must be supplemented by other writings which she claims to be equally inspired, and by tradition.[1] (2) She maintains that they must be understood only as interpreted by the church, *i.e.*, her clergy or priesthood.[1] (3) She practically withholds them from her people.[2]

Q. 9. *What are her arguments against the sufficiency of Scripture?*

A. She alleges (1) that the Scriptures contain difficult and obscure passages which are apt to be misunderstood; in proof of which she quotes the words of Peter, "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction;"[3] and (2) that there are several doctrines, such as infant baptism, the personality and divinity of the Spirit, the divinity of Christ, and the change of the Sabbath from the seventh day of the week to the first, which are accepted by Protestants

[1] Creed of Pope Pius IV., Art. i. and ii. Milner's "End of Controversy," p. 32.

[2] For proof, see Question 61, p. 34.

[3] 2 Peter iii. 16.

and Romanists alike, but which can only be proved by the aid of tradition. From these premises she infers that the Scriptures cannot be sufficient.

Q. 10. *What is the answer to the first of these arguments?*

A. The answer is that the Scriptures are not obscure, else the same apostle would not have said that they are "a light that shineth in a dark place."[1] "Some things" only are "hard to be understood," the *many* things being so plain that "he that runneth may read." When the mind is enlightened by the Spirit of God, the "some things" *can* be understood, but without that enlightenment, "unlearned and unstable" souls will wrest even "the other Scriptures"—the simple as well as the "hard to be understood"—to their destruction. So Peter says. The most precious truths, whether in spiritual or material things, become destructive if "wrested" or perverted.

Q. 11. *What counsel did the apostle give to Christians, which he would not have given, had the Scriptures been either insufficient or hurtful?*

A. He counselled them to "desire as new born babes the sincere milk of the Word."[2] Romanists forget the distinction between the sufficiency and the efficiency of the Word; it is sufficient in every case, it is efficient only as it is accompanied by the Holy Spirit.[3]

Q. 12. *What is the answer to the second argument?*

A. This argument is based on a mis-statement of fact, for every one of the doctrines referred to can be proved from Scripture. In this matter Rome is condemned out of her own mouth, for the annotators of the Douay Bible specified Scripture texts in proof of the first two doctrines. For the change of the Sabbath we have only to refer to John xx. 19, Acts xx. 7, 1 Cor. xvi. 2. For Christ's divinity we have John x. 30, Rom. ix. 5, and many other passages.

Q. 13. *What was the testimony of the Fathers in regard to the sufficiency of Scripture?*

A. They exhibited a "unanimous consent" in regard to

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[1] 2 Peter i. 19. [2] 1 Peter ii. 2. [3] John xvi. 13.

the clearness and sufficiency of Scripture. Thus we find Irenæus say, "We must necessarily appeal to the testimony of the Scriptures, without which our discourses are entitled to no credit."[1]

Q. 14. *What additions does the Church of Rome make to the Scriptures in order to complete her own rule of faith?*

A. She adds (1) the Apocrypha, which is a collection of books claiming a sacred character, and originally published along with the Septuagint; (2) apostolical tradition, by which is meant the supposed sayings and doings of Christ and His apostles, not recorded in Scripture, but said to have been handed down orally from one generation to another; and (3) ecclesiastical tradition, by which is meant all the various acts and decisions of the Church of Rome.[2]

Q. 15. *What value is to be attached to the Apocrypha?*

A. No value whatever. It had no place in the canon of the old Testament; it was not originally written in Hebrew; it was never quoted by Christ or His apostles; it not only makes no claim to inspiration, but some of its writers actually disclaim it;[3] it contains doctrines that are unscriptural, and stories that are fabulous and incredible; and it was not considered canonical even by the Church of Rome until the Council of Trent pronounced it to be so, about two thousand years after the Old Testament canon was closed.

Q. 16. *Give a specimen of its false teaching.*

A. It commends suicide,[4] and justifies prayers for the dead.[5]

Q. 17. *Ought the Apocrypha to be published in the same volume with the sacred Scriptures, or read along with them in the public worship of the sanctuary?*

A. No. When this is done, whatever be the plea, the book is unduly exalted, being thereby raised to the level and dignity of God's own holy Word.

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[1] Homily I. on Jeremiah. See also Tertullian, Basil, Ambrose, Augustine, and Chrysostom.

[2] See Appendix.

[3] 2 Macc. xv. 38, 39.

[4] 2 Macc. xiv. 41-46.

[5] 2 Macc. xii. 44, 45.

Q. 18. *Does the Church of Rome adduce any proof of the genuineness of "apostolic tradition"?*

A. No. The sayings and doings which it records were never heard of until the monks of the middle ages gave them to the world.

Q. 19. *Does she adduce any arguments to prove the necessity of "apostolic tradition"?*

A. Yes, she adduces four.

Q. 20. *State the first.*

A. Dr Cahill, a noted defender of Rome's faith, puts it thus:—"For a period of 2600 years after the creation of Adam man had no written book to guide him as a rule of faith, and yet God was worshipped by man, and the true faith was preserved all that time without a written book." If tradition was so helpful at the first, he argues, it must be necessary still.

Q. 21. *What is the answer to this*

A. (1) The truths at first revealed to man were few and simple, therefore easily transmitted. (2) Longevity in those early days was so great that truths could be transmitted from generation to generation without passing through many hands; the account of creation, for example, in order to travel from Adam to Isaac, a distance of more than 2000 years, needed to pass through only three intervening hands. (3) Most important of all, God from time to time, as circumstances required, gave direct revelation of His will, so that mankind did not need to depend on tradition. (4) Dr Cahill is in error when he says that during all those 2000 years the "true faith" was preserved, for in spite of the "tradition" of which he speaks the world lost the knowledge of God.

Q. 22. *What is the second argument urged in favour of tradition?*

A. It is that the books of the New Testament were not written till long after the time of Christ, and that therefore the early Christians must have depended on tradition.

Q. 23. *What is the answer to this?*

A. (1) The early Christians possessed the Old Testament Scriptures, and, just as the Jews were commanded

by Isaiah, "Seek ye out of the book of the Lord and read," [1] so they were commanded by Christ to "search the Scriptures." [2] (2) The early Christians had the inspired apostles to communicate to them God's will, and therefore they did not need tradition.

Q. 24. *State the third argument in favour of tradition.*

A. The Church of Rome declares that our copy of the Scriptures is incomplete, inasmuch as there are books alluded to in it which are now lost, such as "The book of the wars of the Lord," [3] "The three thousand proverbs and a thousand and five songs" of Solomon, [4] and "The book of Nathan the prophet"; [5] and if the Scriptures be thus incomplete, it is argued, tradition must be necessary.

Q. 25. *What is the answer to this?*

A. In this matter the Church of Rome answers herself. She professes to be the custodier of the Divine word, and to have a complete rule of faith, yet she cannot herself produce these books; and even in her own canon of Scripture, as fixed by the Council of Trent, these books are not mentioned. It cannot be proved that these books were parts of Scripture.

Q. 26. *State the last of the four arguments.*

A. This argument, which is Rome's favourite, is expressed thus:—It was from the church, and on her authority, that we received the Scriptures, therefore, on the same authority, we ought to receive tradition, seeing that it also comes through her.

Q. 27. *What is the answer to this?*

A. It is not true that we have received the Bible from the Church of Rome. We received it from the primitive and apostolic church, which had means of tracing each book to its reputed author, and judging of its authenticity and genuineness; and we have accepted it because of internal and external evidence which we deemed sufficient. The testimony of the Church of Rome to the Scriptures is gratuitous and unnecessary: if her acts and decrees were

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[1] Isa. xxxiv. 16.
[2] John v. 39.
[3] Num. xxi. 14.
[4] 1 Kings iv. 32.
[5] 2 Chron. ix. 29.

all blotted out from the page of history to-morrow, our evidences as to the value of Scripture would not be one iota less complete.

Q. 28. *Does the Church of Rome make any appeal to Scripture in favour of tradition?*

A. She quotes the following texts:—"That form of doctrine which was delivered you." "Keep the ordinances (margin, traditions) as I delivered them to you." "Hold the traditions which ye have been taught, whether by word, or our epistle." "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."[1]

Q. 29. *What is the meaning of these texts?*

A. The reference in every one of them is, not to sayings or doctrines orally transmitted from generation to generation (as the word "tradition" now signifies) but to instructions personally delivered by Paul himself. The word "tradition" originally signified the act of delivering oral instruction; and in every one of the passages quoted Paul is referring to his own teachings which Timothy and the several churches had received.

Q. 30. *Is there any confirmation of this in the writings of the Fathers?*

A. Yes. When they quoted texts from Scripture they referred to them as traditions. Thus we find Athanasius say, "The tradition of the apostles teaches us, Peter saying, Christ therefore having suffered for us in the flesh, and Paul writing, Looking for that blessed hope."

Q. 31. *Is it not admitted by Protestants that there were many things said and done by Christ which are not recorded in Scripture?*

A. Yes, the Apostle John himself said so.[2] But enough was recorded to serve the divine purpose without tradition. "Many other signs truly did Jesus . . . which are not written in this book: but *these are written that ye might believe.*"[3]

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[1] Rom. vi. 17; 1 Cor. xi. 2; 2 Thes. ii. 15; 2 Thes. iii. 6.
[2] John xxi. 25. [3] John xx. 30, 31.

Q. 32. *Are there any reasons why we are bound to reject tradition?*

A. Yes, there are two that are all-decisive, even apart from the express statements of Scripture.

Q. 33. *State the first?*

A. It is an absolute impossibility that the sayings and doings of Christ could have been transmitted from generation to generation for 1800 years, *i.e.*, through 50 generations, without error. Rome's theory makes too great demands in regard to the intelligence and integrity of the race, for it implies the unfailing possession of clear perceptions, strong judgments, ready and retentive memories, and the highest moral faculties, on the part of those who were the channels of these traditions. The limitations of man's nature, both mental and moral, make it impossible that words spoken so long ago, but not committed to writing, could be handed down through so many generations without mistake.

Q. 34. *What answer do Romanists make to this?*

A. They say that freedom from error is guaranteed by the infallibility of the church.

Q. 35. *Is this answer of any value?*

A. No; it is only a transferring of authority from tradition to the church's infallibility, which is a totally different question, and which must be decided on its own merits. (See Chapter vi.)

Q. 36. *Did Christ promise that He would preserve tradition from error?*

A. No. His promise to be "with the church" was not a promise to preserve her from all error in either faith or practice, still less was it a promise that His unrecorded instructions would be preserved and transmitted from generation to generation without error.

Q. 37. *State the other reason why tradition must be rejected.*

A. It has come down through channels dark with ignorance and superstition, and foul with the grossest immorality. Even Romish historians, such as Baronius, Dupin, and Genebrard, furnish evidence of this.

Q. 38. *Is the teaching of tradition not opposed in many points to the teaching of Scripture?*

A. It is. Many of the most prominent doctrines and practices of the Church of Rome are founded solely on tradition. Tradition therefore, by traversing Scripture, stands condemned by it.

Q. 39. *Mention some of the doctrines of the Romish Church that rest on tradition alone.*

A. The following are in the number:—Baptismal regeneration; the sacrifice of the Mass; the intermediate state of departed spirits, as developed into the idea of purgatory; the theory of penance, indulgence, and absolution; the perpetual virginity of Mary; celibacy; the supremacy of the Bishop of Rome; and apostolic succession.

Q. 40. *Where shall we find specimens of the absurd and fabulous tales that form part of Rome's traditions?*

A. The Roman Breviary is full of them.

Q. 41. *Have Romanists themselves been agreed as to the value or necessity of tradition?*

A. No. Such learned doctors as Lombard, Scotus, and Aquinas confessed that the rule of faith was to be drawn solely from Scripture.[1]

Q. 42. *Show from the Gospel narrative how unreliable tradition is, even at first hand.*

A. Jesus was inquired at by Peter as to what would be the fate of the beloved disciple, and He answered, "If I will that he tarry till I come, what is that to thee?"[2] This statement passed from disciple to disciple till at last it assumed the form of a report that John would not die —a report or tradition for which there was no foundation.

Q. 43. *Show the practical inutility of tradition as a rule of faith.*

A. It is useless, because it is not available. Neither pope, nor priest, nor people can produce it, for it is not accessible to them. As a rule of faith, therefore, it is of no value.

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[1] Biography of Bernard Gilpin, quoted in Gault's "Popery the Man of Sin," p. 222.

[2] John xxi. 20-23.

Q. 44. *Has the Church of Rome ever issued in any form a synopsis or summary of the teaching of tradition?*

A. No; neither has she ever produced any authority for the truth of her traditions.

Q. 45. *Did Christ at any time pass judgment upon tradition as distinguished from the teaching of the living inspired voice or the written word?*

A. Yes; He condemned it. "Why do ye also transgress the commandment of God by your tradition? . . . But in vain they do worship Me, teaching for doctrines the commandments of men." [1]

Q. 46. *What further addition does the Church of Rome make to Scripture to complete her rule of faith?*

A. She adds "ecclesiastical tradition," in which she includes all the following documents:—Numerous volumes of the Pope's Bulls, ten folio volumes of Decretals, thirty-one folio volumes of Acts of Councils, fifty-one folio volumes of the *Acta Sanctorum*, or the sayings and doings of the saints, and thirty-five volumes of the Greek and Latin Fathers, whose "unanimous consent" is held to determine the meaning of Scripture.

Q. 47. *Are all these volumes considered necessary to complete Rome's rule of faith?*

A. They are. Every Romanist must first be familiar with the dead languages, and then he must have studied carefully all the foregoing hundred and fifty large volumes before he can know his own rule of faith.

Q. 48. *Is it possible for Romanists, even the priests and bishops themselves, intelligently to know, far less believe, their own rule of faith?*

A. This question is answered concisely in the following quotation:—"If they had the wealth of Crœsus they could not buy it, if they were to live to the age of Methusaleh they could not read it, if they had the wisdom of Solomon they could not understand it, and (if perchance they did) if they had the patience of Job they could not endure it." [2]

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[1] Matt. xv. 3, 6-9. [2] Rev. J. B. Owen.

Q. 49. *Indicate what value ought to be attached to the writings of the Fathers, whose works are included in the foregoing list.*

A. We ought to value their testimony in regard to matters of fact of which they were directly cognisant, but we are not entitled to accept implicitly their judgment in matters of faith. Many of the so-called works of the Fathers are spurious.

Q. 50. *Did either the Fathers or the earliest and most important Councils claim the right to supplement Scripture by tradition either apostolical or ecclesiastical?*

A. No. The earlier Fathers and the earliest Councils appealed to the Gospels and Epistles as the final standard of appeal.

Q. 51. *What is Rome's teaching as to the interpretation of all the many parts of her compendious rule of faith?*

A. It is that in every case that rule must be interpreted by the Church, *i.e.*, the clergy, or rather the Pope, who is now declared to be infallible. All information as to the meaning of Scripture, or the teaching of tradition, must flow through the Church; and the people must therefore believe that the voice of the Church or the Pope, whether interpreting Scripture, the Apocrypha, or tradition, is the voice of God. "So that he as God sitteth in the temple of God, showing himself that he is God."[1]

Q. 52. *With such a copious rule of faith, and with such an interpreter, has the Church of Rome secured unanimity among her doctors and divines?*

A. No. There is hardly one doctrine or ceremony in regard to which Fathers, Cardinals, Popes, and Councils have not differed from each other. Even the Fathers, notwithstanding their boasted "unanimous consent,"[2] differ among themselves; and it is specially worthy of note that on such important texts as those on which the Church of Rome builds her supremacy, the Fathers all *agree in excluding* the interpretation put on these texts by Rome.[3]

[1] 2 Thes. ii. 4. [2] See Appendix.
[3] Scudamore's "England and Rome," pp. 101-135.

Q. 53. *What is our warrant for believing that the Scriptures are themselves sufficient as a rule of faith?*

A. The Scriptures assert their own sufficiency, and this testimony must go unchallenged, seeing that the Church of Rome admits that the Scriptures are inspired.

Q. 54. *Quote some proof texts.*

A. "The law of the Lord is perfect, converting the soul." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name." "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."[1]

Q. 55. *Did our Lord when on earth utter any testimony to the sufficiency of Scripture?*

A. He did frequently: as, when answering the tempter, "It is written"; when proving the doctrine of the resurrection, "Ye do err, not knowing the Scriptures"; when proving His divinity to the Jews, "Search the Scriptures"; when speaking through Abraham to the rich man in torment, "They have Moses and the prophets"; and when reasoning with His disciples after His resurrection in regard to the necessity of His death, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."[2] In all these cases Christ referred to the teaching of Scripture as clear, authoritative, and final.

Q. 56. *Did the apostles express their belief in the sufficiency of Scripture?*

A. They constantly did so. James quoted Scripture in the Council at Jerusalem to settle the question that was at issue;[3] Paul quoted Scripture when at Rome to prove

[1] Ps. xix. 7; Isa. viii. 20; John xx. 31; 2 Tim. iii. 15, 16.
[2] Matt. iv. 4; xxii. 29; John v. 39; Luke xvi. 29: xxiv. 27.
[3] Acts xv. 16-18.

the Messiahship of Jesus;[1] and in his Epistles he repeatedly made his appeal to the same authority.

Q. 57. *Do the Scriptures contain any solemn warnings against adding to or taking from the Word of God?*

A. The following texts are sufficiently emphatic:—"Ye shall not add unto the word which I command you"; "Every word of God is pure . . . add thou not unto His words, lest He reprove thee, and thou be found a liar"; "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."[2]

Q. 58. *What is the attitude of the Church of Rome to the circulation or study of the Scriptures?*

A. She discourages both.

Q. 59. *Prove that she discourages the circulation of the Scriptures?*

A. She has never published a single edition of the original Hebrew or Greek; and the English edition, published by her at Douay and Rheims, has never been put into free circulation. In Popish countries the Bible is unknown. In 1845 Seymour visited every bookselling establishment in Rome, and could not find a single copy in the vernacular and of a portable size for sale. The only copy he saw was a copy in twenty-four volumes, costing four pounds. He was told everywhere that the sale of the book was not permitted.[3]

Q. 60. *Does the Church of Rome actually forbid the circulation of the Scriptures?*

A. Yes. During the present century four Popes, in turn, pronounced a curse on Bible societies for circulating the Word of God, declaring that its circulation was "a pestilence that must be abolished," and that by the reading of it "the very foundations of religion were undermined."[3] When the Bible Society offered to publish and distribute the Douay Bible without note or comment among the Romanists of Ireland, the offer was rejected by

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[1] Acts xxviii. 23. [2] Deut. iv. 2; Prov. xxx. 5, 6; Rev. xxii. 18.
[3] "Mornings among the Jesuits," pp. 132, 133. [4] Bull of Pope Pius VII.

the priests.[1] Rome's custom has been, not to publish the Bible, but to burn it.

Q. 61. *Does the Church of Rome not grant free permission to her own members to possess and read the Scriptures?*

A. No. For any one of them to possess or read them without *permission in writing* from the Superior is a mortal sin, for which absolution cannot be given until the book be delivered up to the Ordinary.[2] Even monks and nuns must neither read nor purchase the Bible in the vulgar tongue without a special license from their Superiors. The decree of the Council of Toulouse (1229),[3] which was afterwards confirmed by Clement XI. (1713) in the Bull *Unigenitus,* declared:—"We strictly forbid them (the laity) to have the books of the Old and New Testament in the vulgar tongue." The fourth Rule of the Index of Prohibited Books of the Council of Trent, which has never been cancelled, confirms the prohibition.[2]

Q. 62. *Has the law of the Church not been wholly set aside, or at least greatly modified, by the Encyclical of Leo XIII. on "The Study of the Bible," issued on 18th November 1893?*

A. No. This Encyclical, while it seems to exalt the Bible by enjoining the study of it, makes no new departure. (1) It does not contain one word enjoining the laity to study the Bible for themselves; it is addressed exclusively to the prelates and priests of the Church. (2) The Bible which it enjoins them to study is the Vulgate version. (3) It forbids them to interpret it otherwise than as the Church interprets it. (4) It does not rescind or modify in the least degree the law of the Church, as expressed in the Bull of Clement and the fourth Rule of the Index, refusing the free use of the Scriptures to the laity.

Q. 63. *Is the law of the Church not sometimes relaxed in Protestant countries?*

A. It sometimes is, as a matter of policy. Dens says:

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[1] Correspondence on the formation, objects, and plan of the R.C. Bible Society, London, 1813. [2] See Appendix. [3] Hallam.

"Only where Catholics have to live among heretics has greater license been allowed." [1]

Q. 64. *Give some specimens of Rome's perversion of the Scriptures in her own translation, the Douay Bible.*

A. The following are a few. "*Do penance,* for the kingdom of heaven is at hand." [2] "His parents went every year *in pilgrimage* to Jerusalem." "They had long *done penance* in sackcloth and ashes." "Unless ye *do penance* ye shall all equally perish." "This cup . . . which *will be* shed for you." "As often as ye eat this bread *or* drink this cup." "As they were offering up to the Lord the sacrifice of *the Mass.*" "He shall be saved yet as by *the fire of purgatory.*" "But as for those who are united by the *sacrament of marriage.*" "In the latter times some shall depart from *the Romish faith.*" "Jacob *adored the top* of his staff." "There is a sin which is not mortal, but *venial.*"

Q. 65. *Mention one striking case in which Rome's wilful mistranslation of the original is most apparent.*

A. The word "mystery" (μυστήριον) occurs twenty-six times in the New Testament, and Rome translates it *mystery* in every case but one; in that one case, Eph. v. 32, she unwarrantably translates it "sacrament," that she may have apparent warrant from Scripture to call marriage a sacrament.

Q. 66. *What is Rome's great argument against the free circulation of the Scriptures?*

A. The sole argument adduced is "experience." It is declared to be "manifest from *experience* that if the Holy Bible translated into the vulgar tongue be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it." [3]

Q. 67. *Is this argument in harmony with the facts of history?*

A. No. The testimony of "experience" has all along been that the lands that have enjoyed the Bible, and laid

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[1] Theol. de Virt. N. 64, tom. ii., p. 103.
[2] See Appendix.
[3] Rule of the Index.

to heart its teachings, have been the most prosperous both spiritually and temporally.[1]

Q. 68. *What is God's own command in regard to the free circulation and reading of His Word?*

A. He instructed Moses to lay the injunction on the people, "And (these words) thou shalt teach diligently unto thy children, . . . and thou shalt write them upon the posts of thy house, and on thy gates."[2] He commended the Bereans because "they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so."[3] Peter speaks of the "more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."[4] And in Revelation we have the words, "Blessed is he that readeth, and they that hear the words of this prophecy."[5]

Q. 69. *What conclusion are we forced to draw from Rome's treatment of the Divine Word?*

A. That she "fears the light," being conscious of the fact that her doctrines are expressly condemned by that Word; and that she must be that system spoken of by Paul, when he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy."[6]

CHAPTER VI.

Papal Infallibility.

"Trust not in princes, nor man's son,
In whom there is no stay:
His breath departs, to's earth he turns;
That day his thoughts decay."—Ps. cxlvi. 3.

"They speak great swelling words of vanity."—Peter.[7]

Q. 1. *What is the teaching of the Church of Rome on the question of infallibility?*

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[1] *Vide* Macaulay. [2] Deut. vi. 7-9. [3] Acts xvii. 11. [4] 2 Peter i. 19. [5] Rev. i. 3. [6] 1 Tim. iv. 1. [7] 2 Peter ii. 18.

A. She teaches in her text-books and systems of theology [1] that she is infallible. The Council of Trent affirmed in its Catechism that "this church alone cannot err in the transmission of faith and discipline." [2]

Q. 2. *Does this infallibility extend equally to matters of doctrine and discipline, or to matters of doctrine only?*

A. It extends to both. Pope Gregory in his Encyclical of 1832 said, "It would be criminal and altogether contrary to the respect due to the laws of the church to carp at *the discipline which it has established.*"

Q. 3. *Have Romanists not sometimes disclaimed this doctrine of their church?*

A. They have disclaimed it at different times, and on different grounds; but their disclaimers do not alter the fact that the church claims to be infallible.[3]

Q. 4. *When was the claim to infallibility first put forth?*

A. Not earlier than the eleventh century. Gregory VII. was one of the first to assume it, as, in his judgment, infallibility and sovereignty were linked together. He said, "Must not he upon whose will depends the salvation or condemnation of men be the judge of all the earth?"

Q. 5. *Has the Church of Rome been always of one mind as to the person or persons in whom the infallibility is supposed to be lodged?*

A. No; for eighteen centuries that question was not determined. It was decided only in 1870 by the Vatican Council.

Q. 6. *How did the matter stand prior to that time?*

A. Prior to 1870 there were four different opinions in the Church. (1) The Jesuits and Italian bishops held that infallibility was vested in the Pope. (2) The French bishops held that it was vested in the councils of the Church. (3) A third party held that it was vested in popes and councils combined. (4) And a fourth party that it was vested in the Church as a whole.

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[1] Dens' Theol., tom. ii., p. 126, De Infallibilitate Ecclesiæ.
[2] De Symb. Fid., Art. ix., Q. 17.
[3] See Chapter on Church of Rome and Morality.

Q. 7. *Had any prominent council of the church ever delivered its judgment on the disputed point?*

A. Yes. The celebrated Council of Constance, in 1414-1418, declared that "every lawfully convoked œcumenical council representing the church derives its authority immediately from Christ, and every one, the Pope included, is subject to it in matters of faith, in the healing of schism, and the reformation of the church."[1]

Q. 8. *What was the decision of the Vatican Council?*

A. It was that infallibility is vested in the Pope as head of the Church, when speaking *ex cathedra.*

Q. 9. *Was the Vatican Council unanimous, as we might have expected the representatives of an infallible church to be?*

A. No. At the outset 410 bishops petitioned in favour of the dogma, and 162 against it; and the discussion was abruptly closed before all the opponents had been heard. When the vote was being taken, those opposed to the dogma absented themselves from the council, and the decree was accordingly passed. The successful passing of the dogma is credited mainly to the Jesuits.

Q. 10. *Was there any reason why the Jesuits should have been partial to the personal infallibility of the Pope, rather than to the infallibility of the councils of the church?*

A. Yes; that arrangement gave them a supremacy in the affairs of the church. Though the Order of the Jesuits, like all the Orders of the Romish Church, was at first nominally subject to the authority of the Pope, they secured, by a brief dated October 1836, that the Pope virtually resigned himself and the church to their control; consequently, it being easier for them to manage one man than a multitude of independent bishops, it was their policy to have infallibility lodged in one man, that man being the Pope. Being successful, they have now the ball of infallibility at their feet.

Q. 11. *Is the church now committed to the dogma?*

A. Yes. The decree contains the words, "But if any one—which may God avert—presume to contradict the

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[1] "The Pope and the Council," Janus, p. 300.

assertion, let him be accursed." Whosoever therefore denies the Pope's infallibility is cut off from the hope of salvation so long as he continues to do so.[1]

Q. 12. *Is the dogma of Papal Infallibility consistent with the creed of Pope Pius?*

A. No; the two documents are not only inconsistent but contradictory. (1) The creed requires every Romanist to receive all things delivered by the general councils of the Church, one of which, the Council of Constance, declared that the Pope is subject to the councils of the Church in matters of faith—a thing that could not be if infallibility is vested in himself. (2) The creed also requires that Scripture be interpreted according to "the unanimous consent of the Fathers," but the Fathers in all their writings never taught or anticipated the dogma of papal infallibility; the creed therefore, by logical inference, condemns the dogma. This is but one of the many variations of Popery.

Q. 13. *Mention some facts which prove that the doctrine of papal infallibility is an entirely new departure from the early doctrine and practice of the church.*

A. During the first thousand years of the church's history no question of doctrine was ever finally decided by a Pope. In early times Popes did not convoke councils; they were not allowed always even to preside over them; the decisions of councils did not require their confirmation; they had neither legislative, administrative, nor judicial power; no one ever thought of obtaining dispensations from church laws from Roman bishops, and no tax or tribute was paid to the Roman See.[2] Moreover, immediately prior to 1870, the doctrine of the infallibility of the Pope was repudiated by multitudes in the Romish Church, and by some of her most prominent divines.[3]

Q. 14. *Have the dogmas of the Church of Rome not, as a rule, grown up gradually in the church, and been promulgated in the same fashion?*

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[1] See Appendix. [2] "The Pope and the Council," Janus, pp. 77-86.
[3] See Appendix.

A. Yes. Instead of being in the first instance taken from the Word of God and promulgated accordingly, they appeared first in the form of opinions, and in that form floated about for centuries, until the time became opportune for the leaders of the church to have them promulgated as dogmas. When once adopted, Scripture was searched to find a plausible pretext for them. It was so with the dogma of Infallibility.

Q. 15. *Give an illustration of the manner in which, when a new dogma is adopted, the bishops and priests of this infallible church wheel round and adapt themselves and their teaching to it.*

A. We have such in Keenan's Controversial Catechism, a Romish text-book certified by four bishops and one archbishop of the Church of Rome. In the editions published prior to 1870 this text-book affirmed that "it is a Protestant invention to say that Catholics believe the Pope in himself to be infallible" . . . it is "no article of the Catholic faith; no decision of his can oblige under pain of heresy unless it be received and enforced by the teaching body, that is, by the bishops of the church."[1] Had such a statement been published after 1870, priest Keenan and the five prelates would have exposed themselves to the anathema of Rome. To meet the emergency and fall into line with the new order of things, the foregoing statement was quietly dropped out of all editions published after 1870; the printer's type, moreover, was so arranged that the paging should not be altered, and the change not be observed; while not a word was introduced explanatory of the change. By this stealthy plan the catechism was made to fit in silently to the new decree of infallibility.

Q. 16. *What are the main arguments urged in favour of infallibility?*

A. They are two:—(1) the reasonableness and necessity of the dogma, and (2) the declarations and promises of Scripture.

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[1] "Controversial Catechism," p. 112.

Q. 17. *What does the Church of Rome advance in favour of the first of these reasons?*

A. She affirms that the exercise of private judgment has led to great diversity of opinion in the interpretation of Scripture, and to many divisions among Protestants, and consequently that there must be some living infallible interpreter of Scripture in order to ascertain the true meaning of the Word of God and secure unity. That infallible living interpreter is the church speaking through the Pope.

Q. 18. *Does the Church of Rome deny the laity the right of private judgment in things sacred, and especially in the interpretation of Scripture?*

A. Yes; she expressly affirms that "to the church alone it belongs to judge of the true sense and interpretation of the Scriptures."[1] In the English Manual of Prayer before Mass the words occur, "Herein I utterly renounce the judgment of my senses and all human understanding."

Q. 19. *Is the Church of Rome not inconsistent with herself in using this argument?*

A. Yes. She denies to the people the right of private judgment, yet she founds an argument on a supposed necessity which can only be ascertained by exercising the right of private judgment.

Q. 20. *What assumptions does Rome make when she bases her claim to infallibility on a supposed necessity for it.*

A. She assumes (1) that the necessity exists, and that therefore God has made provision for it; (2) that that provision must be in the form of an infallible church; (3) that that church is herself.

Q. 21. *Has she made good any of these assumptions?*

A. No; not one of them.

Q. 22. *Is there any warrant for the first assumption, which is put thus in Keenan's Catechism:—"A wise God must have left in His church some judge perfectly qualified to decide authoritatively on all religious disputes, and to point out with certainty the true sense of the inspired Volume."*[2]

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[1] Conc. Trid., Sess. iv. [2] "Controversial Catechism," p. 51.

A. There is none whatever. What man may regard as a necessity is no rule for the divine procedure. God is the sole judge in determining a necessity, and how it must be met. Besides, the argument on Rome's part proves too much: it proves that there must be more infallibles than one, for an infallible Pope could not secure the church against error, unless the people were equally infallible in understanding him. (For proof, see Q. 38.)

Q. 23. *What analogy do Romish writers employ to prove the necessity of a living infallible guide?*

A. They compare the Pope and his bishops to a judge who is necessary to decide disputes in civil matters.

Q. 24. *Does the parallel hold?*

A. No. The judge produces his credentials from the highest authority in the land, and therefore he has authority to act. But the Pope supplies his own credentials.

Q. 25. *Prove that that is so.*

A. The Pope's credentials are drawn from his own interpretations of Scripture, for which interpretations he claims infallibility. That is to say, he determines the meaning of Scripture by his infallibility, and he determines his infallibility by the meaning, *i.e.*, his own interpretation, of Scripture.

Q. 26. *Is not this reasoning illogical—reasoning in a circle.*

A. Yes. The Church of Rome begins by denying to the people the right to interpret Scripture, as she reserves that right to the infallible Pope. She makes the meaning of Scripture therefore to depend on the infallibility of the Pope, which is the very thing to be proved. It is thus manifest that the Pope's credentials as an infallible judge are furnished by himself.

Q. 27. *What Scripture texts are advanced in proof of the Church's infallibility?*

A. The following:—Psalms cxxxii. 13; Isaiah liv. 4, 17; lix. 20; lx. 15; lxi. 8; Ezekiel xxxiv. 22; xliv. 23-24; Matt. xvi. 18; xviii. 17; xxviii. 18-20; Luke x. 16; John xiv. 16-17; Acts xv. 25; Gal. i. 8; 1 Tim. iii. 15.

Q. 28. *Do these texts furnish any warrant for Rome's dogma?*

A. No; not one of them contains the most distant allusion to the subject. Moreover, if they prove anything, they prove too much, for if they prove infallibility they prove also impeccability. In any case, these texts, whatever their meaning, do not apply to the Church of Rome.

Q. 29. *What is their general bearing?*

A. They affirm Christ's presence with His church, His delight in her, her enjoyment of His guidance and blessing, her prosperity and ultimate triumph.

Q. 30. *Have these promises been fulfilled?*

A. They have been; and they are being fulfilled every day. God has always preserved a seed to serve Him, and He will continue His presence with His church to the end of time.

Q. 31. *Show from the actual history of the church as recorded in Scripture that these texts did not promise infallibility.*

A. The Old Testament Church, to which many of the promises were made, was not infallible; she lapsed into idolatry, then into pharisaism, and finally filled up the cup of her iniquity by crucifying Christ. Neither was the New Testament Church infallible: she was early corrupted with error—witness several of the churches in Asia Minor;[1] and so deadly and widespread did that error become that the command was addressed to all true believers, "Come out of her, my people, that ye be not partakers of her sins."[2] Even the church that was in Rome was not promised immunity from error, as is manifest from the warning addressed to her, "Be not high minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee."[3]

Q. 32. *Did the apostles assure the church in apostolic times that she was infallible?*

A. No. They commanded her to "prove all things" and

[1] Rev. ii. 4-6, 14, 15, 20; iii. 2, 15-17.
[2] Rev. xviii. 4.
[3] Rom. xi. 20, 21.

"hold fast that which is good;"[1] and the early Christians reasoned out of the Scriptures that Jesus was Christ.[2] The many warnings the early church received against error and unfaithfulness made it perfectly plain that she was not infallible.

Q. 33. *Did not Christ's words, "Lo, I am with you alway, even unto the end of the world,"*[3] *convey a promise of infallibility?*

A. No. They were a promise of the Divine presence with the messengers of the Gospel, that they might carry on to the end of time the work of "teaching all nations." Besides, this promise was spoken to all the apostles. If these words promise infallibility then every little company of Christians may extract the same promise from the words of Christ, "Where two or three are gathered together in My name, there am I in the midst of them."[4]

Q. 34. *What is the correct interpretation of the words of Christ, "If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"?*[5]

A. These words do not refer to doctrine, but to a matter of personal quarrel between members of the church; and the injunction is, that if the matter cannot be settled by the parties in the exercise of private judgment, it is to be referred to the authority of the church for decision. Christ here commends the exercise of private judgment which the Church of Rome condemns.

Q. 35. *Is there not a promise of infallibility in Christ's words to Peter, "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it"?*[6]

A. No. There is not one word in this text either in regard to the Pope or infallibility. And as if to anticipate Rome's grievous error on this question, it is put on record that Peter was the most fallible of all the apostles. Immediately after the promise he fell into error,[7] and

[1] 1 Thes. v. 21.
[2] Acts xvii. 2, 3.
[3] Matt. xxviii. 20.
[4] Matt. xviii. 20.
[5] Matt. xviii. 17.
[6] Matt. xvi. 18.
[7] Matt. xvi. 22, 23.

afterwards, in spite of the decision given in the first Christian Council, he erred again, and in such a way as to call forth a rebuke from Paul, "I withstood him to the face, because he was to be blamed."[1]

Q. 36. *What interpretation was put upon this text by the Fathers?*

A. Not one of the Fathers, by whose "unanimous consent" the Romish Church says the Scriptures must be interpreted, applies this text to the bishops of Rome as the successors of Peter. They understand it as referring either to Christ Himself, or Peter's confession of faith, or both together, or to Peter as the foundation equally with all the others. The Papal view was not entertained by one of them.

Q. 37. *What is the meaning of Paul's language to Timothy, when he says that the Church is "the pillar and ground of the truth"?*[2]

A. This statement means that the Church of Christ is designed to maintain and exhibit the truth; but it does not infer infallibility. This is evident from the fact that these words were spoken with regard to the Church of Ephesus, the same church to which Christ afterwards addressed the words:—"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."[3]

Q. 38. *Has infallibility preserved the Church of Rome from divisions?*

A. No. There is no church in which there have been such dissensions and divisions as in the Church of Rome. There was not a century in her history from the third to the fifteenth that did not witness a schism in which Popes mutually condemned and anathematised each other; the eleventh century saw five such schisms, even canonised saints taking opposite sides![4] The decree of infallibility itself, in 1870, was unable to command universal agreement. Cardinal Manning declared it to be "part of the

[1] Gal. ii. 11.
[2] 1 Tim. iii. 15.
[3] Rev. ii. 5.
[4] "The Pope and the Council," Janus, p. 44.

supreme and infallible teaching of the Church," while Cardinal Newman declared that it "had no dogmatic force."

Q. 39. *What claim was at one time made on behalf of the Popes of Rome in order to secure that the claim to infallibility might be more readily accepted?*

A. The claim to personal innocence and sanctity. Ennodius, a secretary of Pope Symmachus (503), originated the idea, and in the spurious Decretals of Isidore two synods were invented as having unanimously approved of it. Gregory VII. made this holiness of the Popes the foundation of his claim to universal dominion.[1]

Q. 40. *Was this claim acknowledged?*

A. No. The notorious crimes and excesses of many Popes, which no casuistry could explain away, contradicted it, and the doctrine had to be altered. Since 1080 the Gregorian doctrine, which was adopted into the Codes of Canon Law, has been that every Pope lawfully appointed is both holy and infallible; only, his holiness is imputed, not inherent, so that if he has no merits of his own he inherits those of his predecessor, *St* Peter. This doctrine, however, was so manifestly absurd that it was afterwards suffered to drop. It is now never heard of, although the Vatican decree stamps it with infallibility.[2]

Q. 41. *What is the testimony of history as to the effect that elevation to the throne of infallibility has had on many of the Popes of Rome?*

A. It is that while many of them, such as Marcillus II., Clement VII., Paul IV., Pius IV., Innocent X., and others, were men of estimable character, and anxious for the Church's reformation *before* their elevation, *after* it they completely changed. The Jesuit General Oliva said "that the character of the newly-elected Pope is generally so deteriorated by his election that no one desires such an elevation for a good man."[3]

Q. 42. *Did the Pope who promulgated the dogma in 1870 give much evidence of the possession of infallibility?*

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[1] "The Pope and the Council," Janus, p. 113.
[2] "The Pope and the Council," Janus, pp. 114, 154.
[3] "The Pope and the Council," Janus, pp. 416-419.

A. No. The published addresses of Pio Nono show that he was not reliable in quoting, far less interpreting, Scripture. They rather suggest the doubt whether he was at all familiar with his Bible.

Q. 43. *Furnish proof of this.*

A. On one occasion, when addressing Roman Catholics who spoke many different languages, he expressed a wish that he had the miraculous gift which Peter had of making all understand while he spoke only one language; showing that he understood the miracle of Pentecost to be, not that of giving the apostles the power of speaking various tongues, but giving the multitude, composed of different races, the power of understanding what the apostles said in one language. Evidently the Pope did not understand the sacred narrative.[1]

Q. 44. *Has the Church of Rome, or any of her holy and infallible Popes, ever given to the world the benefit of their sanctity and infallibility in a commentary on the Word of God?*

A. No; they have never published an infallible exposition of even one chapter.

Q. 45. *Does the history of the Popes of Rome sustain the claim to either holiness or infallibility?*

A. No. Pope Liberius was an Arian, denying the divinity of Christ, and he anathematised Athanasius, who was one of the Fathers whose "universal consent" was the standard of Scripture interpretation. Pope Honorius was a Monothelite, denying by implication either the real godhead or real humanity of Christ, and he was pronounced a heretic by three Œcumenical Councils and twenty other Popes; one Pope, Leo II., went so far, in a letter to the Emperor, as to consign him to eternal damnation. Pope Boniface denied the doctrine of the Trinity and the immortality of the soul. Pope Leo X. declared that the religion of Jesus was a fable; and Popes John XII., Benedict IX., John XXIII., Alexander VI., and

[1] For this and other like instances see Discorsi del Sommo Pontefice Pio ix., in "The Modern Jove," by William Arthur. See also Appendix.

others were found guilty of almost every crime that depraved humanity ever committed. Cardinal Baronius declared that many of the Popes were "monsters of iniquity." Yet the Vatican decree pronounces them all infallible.

Q. 46. *Are there any cases in which Popes have expressly, or by implication, disclaimed the attribute of infallibility?*

A. Yes. The following are conspicuous :—Virgilius, Innocent III., Clement IV., Gregory XI., Adrian VI., and Paul IV.[1]

Q. 47. *Mention two historic cases in which the infallibility of the Pope and the Church strangely stultified itself.*

A. One case is that of Sixtus V. He carefully superintended every sheet of an edition of the "Vulgate," and prefixed an editorial bull to the first volume, excommunicating all printers who, in reprinting the work, would make any alterations in the text. It turned out that the work was so full of blunders that it had to be recalled. The other case is that of the Congregation of the Index, which passed a decree, for which Paul V. was responsible, condemning as "false, unscriptural, and destructive of Catholic truth," the opinion that the earth moves round the sun.

Q. 48. *Mention a remarkable case in recent times in which the infallibility of a Pope, still living* (1894), *completely stultified itself.*

A. It is the case of M. Henri Lasserre and his French translation of the Gospels. M. Lasserre, on 4th December 1886, issued a version of the Gospels in French with the imprimatur of the Archbishop of Paris and the benediction of Leo XIII. The work was so popular that it speedily passed through twenty-five editions, and about 100,000 copies were sold ; when suddenly, on 20th December 1887, the book was placed in the Index, was condemned by the Pope and the Sacred Congregation, and was forbidden to all Roman Catholics.[2]

Q. 49. *Show that the decree of infallibility is of no*

[1] See Appendix.
[2] "The Power behind the Pope," by Wm. Wright, D.D. See Appendix.

authority, no matter whether it be regarded as coming from Pius IX. or the Council.

A. If the decree be regarded as promulgated by Pius IX. in his own right, then he did what he had no warrant to do, for he had no right to act as judge in his own case. If, on the other hand, it be regarded as promulgated by the Council, then their passing such a decree was a virtual acknowledgment that they themselves were fallible, and, being fallible, they could not make him infallible.[1]

Q. 50. *What blasphemous claims are involved in the assumption of infallibility?*

A. A church that claims infallibility claims to be, in creed, worship, and government, a perfect church, an unchangeable church, an irresponsible church, and a church of supreme and universal authority. All this the Church of Rome claims to be.

Q. 51. *How ought the claim of Papal infallibility to be characterised?*

A. It is most daring arrogance and blasphemy. It is an attempt at high handed interference with the right of private judgment in all the affairs of life, and it is likewise an attempt on the part of a poor erring mortal to usurp the throne of the Eternal.

Q. 52. *What effect must the acknowledgment of such a claim have on Romanists themselves?*

A. It crushes individual thought and conscience, and destroys the spirit of independence; it blocks the way to acquiring a knowledge of the Word of God and the way of salvation; and it leads multitudes to look to "the Church" rather than to Christ.

Q. 53. *What does the Pope's claim to infallibility go to demonstrate?*

A. It demonstrates that the system of which he is the head is the system foretold in the Word of God:—"That man of sin . . . the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."[2]

[1] See Appendix.

[2] 2 Thes. ii. 4.

CHAPTER VII.

The Supremacy of the Pope.

"Lift not your horn on high, nor speak
With stubborn neck. But know,
That not from east, nor west, nor south,
Promotion doth flow."—Ps. lxxv. 5.

"Neither as being lords over God's heritage."—Peter.[1]

Q. 1. *Define the supremacy of the Pope as it is understood by the Church of Rome.*

A. It is that supreme authority and jurisdiction which he claims over the whole Christian world. The Pope's "Supremacy" is the complement and logical outcome of his "Infallibility."

Q. 2. *Is this supremacy asserted in things spiritual only, or in things both spiritual and temporal?*

A. It is asserted in things both spiritual and temporal. Technically it is a supremacy in faith and morals; and in Romish theology "faith and morals comprehend philosophy, politics, natural law, international law, social law, public institutions, and human science."[2]

Q. 3. *Is this supremacy synonymous with the temporal sovereignty of the Pope?*

A. No; the two are quite distinct. The temporal sovereignty of the Pope was his rule over Rome and the Italian states as a temporal prince, a rule represented by his triple crown, and which he lost in 1870; his supremacy is his rule as Christ's vicar, *i.e.*, as prophet, priest, and king, over the whole Christian world, which he claims now more dogmatically than ever.

Q. 4. *Does the Pope claim this supremacy only over the members of his own church?*

A. No; he claims it over all baptised persons, no matter to what church they belong. The theory of Rome

[1] 1 Peter v. 3.
[2] Ce qui Se Passe au Concile, quoted in "The Modern Jove," p. 116.

is that all persons baptised, no matter by whom, are subjects of the Pope, Protestants being regarded as rebellious subjects, but subjects nevertheless.

Q. 5. *Furnish proof of this.*

A. Pius IX., in his memorable letter to the Emperor of Germany, of date 7th August 1873, said, "Every one who has been baptised belongs in some way or other, which to define more precisely, would be here out of place —belongs, I say, to the Pope."[1]

Q. 6. *Is the acknowledgment of this supremacy required of all the members of the Romish Church?*

A. Yes, it is necessary to their salvation. Pope Boniface VIII. decreed, "We declare, define, and pronounce, that it is necessary for every one that is to be saved to be subject to the Roman Pontiff."[2]

Q. 7. *Has the Church of Rome ever definitely asserted this supremacy?*

A. She has, during the last ten centuries, repeatedly done so in the bulls of Popes and decrees of Councils; and when opportunity afforded, she has always acted on it, declaring that the Pope is supreme not only over the church, but over the kings and nations of the earth.

Q. 8. *Did the early bishops of Rome assert such a supremacy?*

A. No; for the first six centuries such a claim was never thought of. As late as the close of the sixth century, Popes Pelagius and Gregory the Great expressly repudiated it. Gregory said, "I confidently say that whoever calls himself, or desires to be called, the Universal priest, is the forerunner of Antichrist in his pride, because by exalting himself, he places himself before others. Nor is his pride different from that which leads Antichrist to his error, because as that wicked one wishes to be thought a God above all men, so he who desires to be called the sole priest exalts himself above all other priests."[3]

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[1] See Appendix.

[2] Corp. Jur. Can. a Pithœo, tom. ii., Extrav. lib. 1, tit. viii., cap. 1.

[3] Greg. Max. Ep. lib. vi., Ep. 30

Q. 9. *When was the claim to supremacy in things spiritual first formally asserted?*

A. It may be said to have been first asserted in 606, when Pope Boniface III. assumed the title of "Universal Bishop," and was declared by the Emperor Phocas to be the head of the whole "Catholic Church." In token of the assumption of this title, Boniface called a Council at Rome, at which he caused it to be decreed that the election of a bishop must be confirmed by the Pope, thus binding all bishops and priests to himself, and thereby constituting himself absolute monarch of what was then called Christendom.

Q. 10. *When was the claim to supremacy in things temporal first asserted?*

A. It was first asserted in 741, when the King of the Lombards constituted Pope Zacharias a temporal sovereign (which was the beginning of the Pope's temporal sovereignty), and in 752, when Pepin, the King of the Franks, conferred on Pope Stephen the sovereignty of Ravenna and other cities in Italy. This action was confirmed and extended in 774 by Charlemagne. The temporal power or supremacy may be said to have been openly affirmed in 800, because that year Charlemagne accepted the crown as monarch of western Europe from the hands of Pope Leo III.

Q. 11. *Has this supremacy ever been formally asserted by any Papal decrees or Bulls?*

A. Yes. In the famous decree of Pope Boniface VIII., which is part of the Canon law, these words occur:—"In his power there are two swords, the spiritual and the temporal. . . . Temporal authority must be subject to spiritual power."[1] In the Bull of Pope Pius against Elizabeth we find the words: "He that reigneth on high made him alone (the Pope) prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant, and build."

Q. 12. *Have the Popes of Rome insisted on this supremacy all along during the past ten centuries?*

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[1] Extrav. Com. lib. 1, c. 1.

A. Yes; and no one more strenuously than Leo XIII. Prior to the twelfth century the Popes were styled Vicars of Peter; since then they have called themselves Vicars of Jesus Christ.[1]

Q. 13. *Has this supremacy ever been formally asserted by any important Councils of the Church?*

A. Yes; by the most celebrated Councils. The Council of Lateran IV., in 1215, under Innocent III., ordained that if any sovereign "neglected to purge his territory from heretical filth," he should be "bound in the bands of excommunication"; and "if he neglected to make satisfaction within a year," the Pope should "pronounce his subjects absolved from their allegiance, and expose the territory to be seized on by Catholics."[2] The Councils of Lyons and Lateran V. asserted the same doctrine.

Q. 14. *Does the Creed of Pope Pius IV. contain any reference to this supremacy?*

A. Yes. Every Romanist is, in it, held bound to "promise true obedience to the Bishop of Rome, Successor to St Peter, Prince of the Apostles, and Vicar of Jesus Christ."[3]

Q. 15. *Has the Church of Rome given utterance to the same claim in modern times?*

A. Yes. It is emphatically put forth in the Encyclical of Pius IX., issued in 1864; and it has been frequently reiterated by eminent prelates of the church in the present day.

Q. 16. *How is the claim expressed by Pius IX.?*

A. In his Encyclical, in 1864, he asserted the right to require the State not to leave any man free to profess his own religion; the right to employ force; the right to claim dominion in temporal things; the right to have the entire control of public schools; the right to hold kings and princes in subjection; the right to treat all marriages as invalid which are not solemnised according to the forms of the Council of Trent; the right to prevent the State

[1] Beugnot, Scriptor, quoted by Janus, p. 159.
[2] Concil Lat. iv., Can. iii, Conc. Labb., tom. xi., pars 1, col. 148. Paris, 1671.
[3] Art. x.

granting to persons immigrating into it the public exercise of their own worship; the right to require the State not to permit free expression of opinion.

Q. 17. *Are not such claims utterly inconsistent with the principles of civil and religious liberty?*

A. They are. Pio Nono's Encyclical actually denounces liberty of conscience and freedom of speech, and declares that the Church of Rome has the right to employ force in compelling kings and peoples to accept her dogmas and obey her decrees.

Q. 18. *How is the claim expressed by some of the leading dignitaries of the church?*

A. The late Cardinal Manning said:—"The right of deposing kings is inherent in the supreme sovereignty which the Popes, as vicegerents of Christ, exercise over all Christian nations . . . The royal supremacy has perished, and the supremacy of the vicar of Jesus Christ re-enters England full of life."[1] Speaking in the name of the Pope he also said, "I acknowledge no civil superior, I am the subject of no prince, and I claim more than this, I claim to be the supreme judge on earth and director of the consciences of men, I am the last supreme judge of what is right and wrong."[2]

Q. 19. *What do such claims involve?*

A. They involve absolute lordship over the bodies and souls, the minds and consciences, of men in every relationship of life; and they demonstrate that the Church of Rome is not merely an ecclesiastical organisation but a gigantic and powerful political system, whose head is an irresponsible despot.

Q. *Have the Popes of Rome ever exercised this vaunted universal supremacy?*

A. Yes; frequently. Gregory II. began the work by excommunicating the Italian Emperor Leo, and absolving his subjects from allegiance to him; Gregory VII. wrested the nomination of the bishops from Henry IV., and

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[1] Essays on Religion and Literature, pp. 19, 20. 1867.
[2] Sermon in the Pro-Cathedral, Kensington, *Tablet*, Oct. 9, 1864.

deposed him; Innocent III. made King John his vassal; Innocent IV. deposed the Emperor Frederick II.; Boniface VIII. excommunicated Philip of France; and many others followed the same course with rulers who refused to submit to them. Pope Pius V. entitled his bull against Elizabeth, "The damnation and excommunication of Elizabeth, Queen of England, and her adherents."[1]

Q. 21. *What contributed greatly to the development of such ideas of Papal absolutism from the fifth century onwards?*

A. They were advanced greatly by a series of very remarkable but clumsy forgeries. In the fifth century there was the forged *Donation of Constantine*, in which it was alleged that the Emperor Constantine conferred vast privileges on the Church of Rome. By virtue of this forgery Hadrian IV. conferred upon Henry II. the dominion of Ireland, to which he had no title. In the eighth and ninth centuries there were the *Isidorian Decretals*, which were forgeries compiled with a special view to the furtherance of Pontifical claims. In the twelfth century there was the *Decretum of Gratian*, also full of forgeries, which maintained that the Pope, in his superiority to all law, stands on an equality with the Son of God. And in the thirteenth century there were the *Dominican forgeries* of passages from the Greek Fathers and Councils, on which *Saint* Thomas Aquinas based the theological superstructure of the infallibility and supremacy of the Pope. Other forgeries followed afterwards in the domain of history. They have all been exploded, but they served the purpose of laying an historical foundation for the Papal throne.

Q. 22. *Explain the nature of the "Interdict"—one of the terrible methods resorted to by the Popes in the exercise of their supremacy, when dealing with refractory kings and nations?*

A. The sentence of the Papal "Interdict" had both a temporal and spiritual effect. It suspended all the ordinances of religion; the church doors were closed, the altar

[1] See Appendix.

lights were extinguished, the bells were no longer rung, the crosses and images were taken down and laid on the ground, infants were baptised in the church porch, marriages were celebrated in the churchyard, the dead were buried in ditches or the open fields, and no one durst rejoice, or eat flesh, or shave his beard, or pay any decent attention to his person or apparel. In the next world the gates of heaven were said to be locked against them by the Pontiff, and the dead wandered about as disembodied spirits in some doleful region till it pleased the Pope to open the gates of heaven to them.[1]

Q. 23. *Mention, as an illustration of the universality of Rome's claim to supremacy, two departments of public life in which the Pope claims to act the part of dictator.*

A. The departments of education and politics. (For discussion of the former, see Chapter xxxv.) In regard to the latter, Cardinal Manning says :—"Why should the Holy Father touch any matter in politics at all? For this plain reason, because politics are a part of morals. . . . Politics are morals on the widest scale."[2] Leo XIII., in his Encyclical of 10th January 1890, declares that "politics are inseparably bound up with the laws of morality and religious duties."

Q. 24. *Is the Pope's supremacy in this department of morals not sometimes repudiated by Roman Catholics, especially at election times?*

A. Yes; there are Romanists who say that they take their faith from the Pontiff, but not their politics. Such a plea, however, is condemned by the Church. Vicar-General Preston says that it is "disloyal and untruthful," inasmuch as "the Church teaches that the supreme Pontiff must be obeyed, because he is the Vicar of the Lord; Christ speaks through him." Leo XIII. also says that every Roman Catholic "must render as perfect submission and obedience of will to the Church and the sovereign Pontiff as to God Himself." He, therefore, who

[1] See Cassell's "History of Protestantism."
[2] "Ecclesiastical Sermons," Vol. iii., p. 83.

would divide the authority of the Pope is as poor a Romanist as he is a logician.[1]

Q. 25. *Has the Church of Rome ever attempted to exercise this supremacy in politics in Britain?*

A. She has ventured to attempt it in Ireland. At the recent election in 1892, as was proved by evidence in Court, bishops and canons and priests instructed the people from the altar how they must vote, and declared that it would be sin, for which absolution would be denied, to vote contrary to such instructions. Many of the priests also kept guard at the polling booths, and some resorted to physical force to compel obedience to their orders.[2]

Q. 26. *Is it a fact that the Church of Rome claims, under cover of the Pope's supremacy, that her clergy ought to be exempted from the control of civil courts?*

A. Yes; the priests of the Church claim to stand above the law. They refuse to disclose in the witness-box important facts that may have been communicated to them in the confessional, and in Ireland they have begun to refuse also to answer questions in matters which implicate their own members. In Quebec the bishops of the province have actually forwarded instructions to all parish priests to deny the competence of lay tribunals.[3] The Roman Catholic Church in Quebec also claims immunity from taxation.[4]

Q. 27. *Has the Church of Rome formally sanctioned such a resistance of civil authority?*

A. Yes. The Bull *Cœna Domini* demands immunity from civil jurisdiction for her servants, and the Bull *Apostolicæ Sedis* excommunicates all who bring ecclesiastics before the civil tribunals. In Rome, when Pius IX. was a temporal sovereign, priests, monks, nuns, or the servants of bishops and cardinals, or the wives of servants,

[1] Quoted in "Our Country," by Rev. Josiah Strong, D.D., p. 66. New York, 1891.

[2] See Appendix.

[3] For details in proof see "The Priest in Politics," by P. H. Baginal, pp. 164-170. 1893.

[4] Ibid., pp. 162-164.

might insult, rob, and murder, but no one except the bishop had power over them.[1]

Q. 28. *Is such an application of the Pope's supremacy not in direct opposition to British law?*

A. It is in direct opposition to the Constitutions of Clarendon, which are now incorporated in the English law, and "are regarded without a dissentient voice as among the wisest and most necessary of English institutions."[2]

Q. 29. *What is the most remarkable development of the Pope's supremacy in this country in recent times?*

A. It is what is known as the "Papal Aggression" in England and Scotland.

Q. 30. *Explain this movement.*

A. In 1850 Pius IX. divided England, and in 1878 Scotland, into provinces, as if these countries were part of his dominions, and he commissioned representatives from his court at the Vatican to govern them according to Canon Law, *i.e.*, the law of Rome, beside which all other law is null and void.

Q. 31. *Was not this a new departure on the part of the Pope in Britain?*

A. Yes. Had it been with him as in former times, when he had armies and navies to support him, he would have excommunicated the Queen, as Pope Pius V. did Elizabeth, and deposed her from her throne. This, however, he dared not do; such a course would only have covered him with ridicule in the sight of all the nations of the world. But in the altered circumstances of the times, seeing he was bereft of his temporal sovereignty, he adopted a more politic but hardly less insolent and effective course, he re-instituted the Papal hierarchy and Canon Law in the country.

Q. 32. *What titles did he confer on the representatives whom he appointed?*

A. He styled them bishops, archbishops, and cardinals.

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[1] "The Pontificate of Pius IX.," by Nicolini. See also "Pilgrimage to Rome," by Rev. M. H. Seymour, p. 26.

[2] "Memorials of Canterbury," by Dean Stanley.

Q. 33. *Were not these titles purely ecclesiastical titles?*

A. No; they were significant of civil as well as spiritual rank and office. A cardinal (the word means a *hinge* on which the government of the church turns) is a Romish prince under oath to his sovereign the Pope;[1] and bishops and archbishops are administrators whose duties are both civil and ecclesiastical. All these officials are sworn to be obedient to their Lord the Pope, whose regalities they promise to defend.[2]

Q. 34. *Was the authority committed to these officers of the Pope not of a purely spiritual character, and to be exercised only over members of the Romish communion?*

A. No; the authority of the servants of the Pope admits of no limitation, except that which springs from lack of power to enforce it. The Church of Rome uses spiritual instruments for earthly ends, and conversely she uses earthly instruments for spiritual ends,—her ambition is universal dominion.

Q. 35. *Show that this action on the part of the Pope was the setting up of a new* spiritual *claim in this country.*

A. Previous to 1850 the Pope had bishops in Britain, but their titles connected them with regions outside the British Isles, and they claimed no jurisdiction within these isles, except over the members of their own communion; and even in that case their jurisdiction was purely spiritual, as they were only missionaries though called bishops. They had no power to adminster Canon Law, which is the code of the church. But these newly appointed bishops were expressly consecrated to adminster that law, they were *appointed to the districts* into which the Pope had divided the country, and they derived their titles from them. Thereby they assumed a jurisdiction not only over resident Romanists, but over the districts themselves. In this lay the arrogance of this new spiritual claim: the Pope in his Bull spoke of "Catholic England," on the assumption that the country and its inhabitants belonged to him.

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[1] See Appendix.

[2] Decret. Greg. IX., lib. ii., tit. 24.

Q. 36. *Show that this action was also the setting up of a new* ecclesiastical *claim in this country.*

A. The appointment of these officials to districts in England and Scotland, was a virtual assertion that there was no church in Britain but the Church of Rome, and that the Pope was the only source of ecclesiastical authority.

Q. 37. *Show that this action was still farther a* political *outrage, tantamount to high treason.*

A. A cardinal is a prince whose title is conferred upon him by a foreign potentate (a *quondam* potentate), to whom he swears both temporal and spiritual allegiance, and who claims absolute supremacy in this country. For a British citizen therefore to accept and use such a title, still more to swear the allegiance it involves, is an act of disloyalty to the sovereign, who alone has the right to confer civil titles, and whose authority in the country is supreme. It is, moreover, a contravention of the Ecclesiastical Titles Act, according to which "all briefs, rescripts, or letters apostolical, and all and every the jurisdiction, authority, pre-eminence or title conferred, or pretended to be conferred, thereby, are declared to be unlawful and void."

Q. 38. *What then is the true meaning of this "Papal Aggression"?*

A. It means that the Pope of Rome is a civil and ecclesiastical sovereign in the British Isles, administering to the utmost stretch of his power, and as far as the law of the land, or the apathy of the nation, tolerates him, his own law by his own sworn officers.

Q. 39. *Give some of the details of that law—the Canon Law—which these officials of the Pope are authorised to administer, in order to show that this "Aggression" actually involves a claim on the part of the Pope to absolute supremacy in the land.*

A. The Canon Law declares, among other things, the following:—that the Pope is the Lord of all kings and all peoples; that the (R.C.) Church can use force in carrying

out her discipline;[1] that her clergy are exempt from the civil tribunals of the land; that all laws contrary to Canon Law are void; that all education must be under the control of the bishops; that the Pope can depose heretical sovereigns; that he can release from oaths and promises; that the priests have the power to direct the people in their political duties; and that heresy is to be punished with death. If such things be conceded, nothing is wanting to make the Pope's supremacy absolute in the British Isles.

Q. 40. *Looking back over the history of the Church of Rome can it be said that she ever exercised her boasted supremacy peacefully, or for great and noble ends.*

A. No. In the words of Lord Clarendon, that supremacy has been, "without doubt, the cause of more rapine and the effusion of more blood than all the ambition of other princes and usurpers that have been since the death of our Saviour; and the propagation of Christianity has been more obstructed by it than by the armies of Turks and infidels."[2]

Q. 41. *What do all the foregoing facts prove in regard to the character of the Church of Rome?*

A. They prove that she has been an intolerant and persecuting church from the beginning; that there is no change in her spirit or her claims; and that she lacks only the power, but not the will, to act to-day as she did in the dark ages when she held the nations of the earth in thraldom.[3]

Q. 42. *What is the pretended basis for all these claims to supremacy?*

A. It is the assumption that Peter was "the prince of the apostles," and the primate of the Christian Church; that to him, as "the Bishop of Rome," our Lord delegated His authority, constituting him the supreme head of the church on earth; and that that authority, thus said to be delegated, was transmitted from Pope to Pope throughout all succeeding ages since the days of Peter.

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[1] See Appendix.

[2] "Religion and Policy," by Lord Clarendon.

[3] See Appendix.

Q. 43. *What Scripture authority does the Church of Rome plead for these assumptions?*

A. She pleads Matt. xvi. 18, 19; and John xxi. 16.

Q. 44. *Do these texts sustain the extravagant claims founded on them?*

A. No. Whether by "this rock" on which the Gospel Church was to be built Christ meant the Apostle Peter as the Confessor and first preacher of the Gospel to the Jewish and Gentile worlds, or the truth which he confessed, with Jesus the Messiah as its central thought, His words give no countenance whatever to the Romish dogma of the supremacy of the Pope.[1]

Q. 45. *Is there any foundation in Scripture for the Romish theory that Peter was Bishop of Rome, and that his pontificate lasted twenty-five years, beginning in* A.D. 42?

A. No. The history of the church in the Acts of the Apostles, taken along with Paul's Epistles, affords evidence that Peter was not at Rome during all those twenty-five years. He was pre-eminently the apostle of the Jews, and we find him at Jerusalem, Lydda, Joppa, Cæsarea, Antioch, but never once at Rome. Paul in his letter to the Romans disclaimed the idea of building on another man's foundation; besides, during those years in question Paul spent two of them in Rome, wrote six times from Rome, and wrote once to Rome, yet he never once makes any reference to Peter, although he referred to more than thirty others. Paul would not have maintained this silence if Peter had been Bishop of Rome.

Q. 46. *Can any evidence be adduced from other sources in favour of Rome's theory?*

A. No; Rome is indebted to tradition for her belief. The first reference to the supposed pontificate of Peter is made by Eusebius (270–340): he quotes it from Papias, whose writings are lost, and whom he describes as "a rude, simple person, endowed with very little judgment,"[2] but Eusebius himself never asserts that Peter was Bishop of Rome. Not one of the Fathers countenanced the theory

[1] See Appendix. [2] Barrow's "Supremacy of the Pope," note. p. 168.

until Jerome in the fifth century. Even Du Pin, the Roman Catholic historian, acknowledges that "the Primacy of Peter is not recorded by the early Christian writers Justin Martyr (139), Irenæus (178), Clement of Alexandria (190), or others of the most ancient Fathers."[1]

Q. 47. *Prove that Christ did not confer on Peter a primacy over the other apostles.*

A. He expressly warned the disciples that there should be no priority among them: had such priority been conferred on Peter the disciples would not have been found disputing who should be accounted greatest.[2] Peter himself never claimed a priority: we find him saying, "The elders which are among you I exhort, who am also an elder."[3] Shortly after the "rock" interview, Christ reproved Peter in the presence of the other disciples.[4] Peter did not preside at the Council of Jerusalem, nor announce the decision; James did.[5] Paul affirmed of the other apostles that they were "pillars" of the Church as well as Peter.[6] Peter was sent with John to Samaria by the combined authority of the apostles.[7] Peter was equalled, if not in some respects overshadowed, by Paul, who wrote a much greater part of the inspired Volume than he did, and who could say of himself "I suppose I was not a whit behind the very chiefest apostles."[8] It was declared by Paul to be schism for the members of the Church to attach themselves as parties to any of the apostles, even Peter.[9] The parity of the apostles is established by the texts, Ye "are built upon the foundation of the apostles and prophets," and "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."[10]

Q. 48. *Prove that the pre-eminence which Peter enjoyed could not be transmitted to successors.*

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[1] Eccl Hist., p. 313.
[2] Matt. xx. 25-27; xxiii. 8-12.
[3] 1 Peter v. 1-3.
[4] Matt. xvi. 23.
[5] Acts xv.
[6] Gal. ii. 9.
[7] Acts viii. 14.
[8] 2 Cor. xi. 5, 28.
[9] 1 Cor. i. 12.
[10] Eph. ii. 20; Rev. xxi. 14.

A. Whatever pre-eminence Peter enjoyed, it was altogether personal and not official, and therefore it could not be transmitted to others. In the special work which he was honoured to do—the opening of the Gospel door to the Jewish and Gentile worlds—he could have no successor.

Q. 49. *Can it be said that the Church of Christ has any earthly foundation or any earthly head?*

A. No. The only foundation and head is Christ; for man or angel to claim to be either is blasphemy. "For other foundation can no man lay than that is laid, which is Jesus Christ."[1] "Even as Christ is the head of the Church."[2] To this Peter himself testified: "This is the stone . . . which is become the head of the corner."[3]

Q. 50. *Explain the promise given to Peter, "And I will give unto thee the keys of the kingdom of Heaven."*[4]

A. Christ here continues the figure in which he had been comparing the kingdom of Heaven to a house which he was about to build. The door of that house—the door of faith—was to be opened, and as Peter had been the first to confess Christ, he was the first to receive the authoritative commission to open that door, and the first to execute it. In this sense the keys were given to him, and he opened the door both to the Jewish and Gentile worlds.

Q. 51. *Did this promise of the keys signify that authority was given to Peter to open and shut the gates of heaven as he pleased?*

A. No; those keys are in the hands of Christ. "He openeth, and no man shutteth; and (He) shutteth, and no man openeth."[5]

Q. 52. *How are we to understand the promise given to Peter, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven"?*

A. (1) Whatever the promise meant it was shortly afterwards addressed to all the apostles.[6] (2) It was

[1] 1 Cor. iii. 11.
[2] Eph. v. 23.
[3] Acts iv. 11.
[4] Matt. xvi. 19.
[5] Rev. i. 18; iii. 7.
[6] Matt. xviii. 18.

"things" not "persons" that were to be bound and loosed, "whatsoever" (ὅ ἐάν) not whomsoever, that is, such things as the ceremonies and laws of the Old Testament dispensation. (3) The words "binding and loosing," which were in ordinary use among the Jews, meant to prohibit and permit. The promise therefore was a promise of power and authority, but only of a declaratory kind, given to all the apostles in connection with the organisation of the Christian Church.

Q. 53. *How does the Church of Rome interpret the words addressed to Peter, "Feed my lambs . . . feed my sheep"?* [1]

A. She "wrests" them most unnaturally. According to her the sheep are the pastors, and the lambs are the people. By this interpretation she construes the command as a commission to Peter to take charge of the whole church, pastors and people, whereas the injunction here given to Peter is that which is given to all pastors, "to feed the Church of God." [2] "Feed my lambs," *i.e.*, feed the young and tender; "feed my sheep," *i.e.*, tend my people; "feed my sheep," (a tender diminutive—little sheep) *i.e.*, feed my dear children. Curious to say, the one thing that the Pope of Rome does not do is to feed either the sheep or the lambs.

Q. 54. *Would the bishopric of Rome have been a special or additional honour to Peter if it had been conferred on him?*

A. No; the office of the apostolate was an extraordinary office, in every way superior to that of a local bishop.

Q. 55. *Does the appointment of Linus, who, according to the Church of Rome, was the bishop who succeeded Peter, not cast suspicion on Rome's theory?*

A. Yes. It represents Peter as passing by all the surviving apostles, even the beloved John, who were all men inspired of God, and transmitting the primacy to another.

Q. 56. *How ought the dogma of the Papal Supremacy to be characterised?*

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[1] John xxi. 15-17. [2] Acts xx. 28; 1 Peter v. 2.

A. In its relation to God it is blasphemous and anti-Christian; in its relation to man it is insolent and tyrannical. It may be truly said that "There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favourable opportunity, the favourite project of re-erecting the terrestrial throne of the popedom, even if it can only be re-erected on the ashes of the city and amidst the whitening bones of the people."[1]

Q. 57. *In order to show the blasphemous character of this boasted supremacy, mention some of the titles given to the Pope.*

A. Passing by such titles as "holy father," "his holiness," and others in common use, he was called by the Fathers of Trent "Our most holy Lord."[2] At the Council of Pisa he was called "The most holy and blessed one, who hath the command of heaven, and is lord upon earth, the anointed of the Lord, the Lord of the Universe."[3] As recently as 1871, when the "event occurred by which for the first time a pontiff reached to the years of Peter, the gentlemen of the Pope's ante-chamber addressed Pius IX. by a title most nearly expressing beatification—they addressed him as "Most Blessed Father."[4] Not one of all these titles was ever given to Peter.

Q. 58. *What exalted significance does the Pope himself attach to his tiara or triple crown?*

A. Pius IX., when presented with a magnificent tiara by a Belgian deputation on 18th June 1871—the year after his infallibility was decreed—declared that the tiara was "a symbol of his threefold dignity in heaven, upon earth, and in purgatory."[5] The Pope therefore claims royal dignity—supremacy—in three worlds.

Q. 59. *Does he not claim that his supremacy extends even to a fourth world?*

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[1] "Vatican Decrees," by Mr Gladstone, p. 50.
[2] Conc. Trid., Sess. ii. See also Encyclical of Leo XIII., June 1894.
[3] Acta Concil. Pisani, quoted by Jenkins on Creed of Pius IV.
[4] Discorsi del Sommo Pontifice Pio IX., in "The Modern Jove," pp. 30, 31.
[5] Ibid., p. 22.

A. Yes. The same Pio Nono, when speaking of those who had despoiled him of his temporal sovereignty, said, "It is true that I cannot, like St Peter, launch certain thunders that reduce bodies to ashes, but I can none the less launch the thunders which reduce souls to ashes, and I have done it by excommunicating all those who have perpetrated and borne a hand in the religious spoliation."[1] The claim, therefore, of the head of the Church of Rome is to be supreme in heaven, earth, purgatory, and hell.

Q. 60. *Is the Pope not actually worshipped as God when he is enthroned as Pope?*

A. He is. At his coronation he is placed on the high altar of St Peter's—which is sacred to the host or wafer god of Rome—and seated there, where God alone is supposed to sit, he is adored by cardinals on bended knees, kissing his right hand and even his feet. When Innocent X. was enthroned, Cardinal Colonna, in his own name and that of the clergy of St Peter's, addressed him in the following words:—"Most holy and blessed father! head of the church, ruler of the world, to whom the keys of the Kingdom of Heaven are committed, whom the angels in heaven revere, and the gates of hell fear, and all the world adores, we specially venerate, worship, and adore thee."

Q. 61. *Are these things not all conclusive proofs that this system is utterly anti-Christian?*

A. They are. The head of such a system, of whom these things are true, can be none other than "that man of sin . . . . who exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."[2]

Q. 62. *In opposition to all this, to whom does universal supremacy belong?*

A. To Jesus alone, "who is over all, God blessed for ever."[3]

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[1] Discorsi del Sommo Pontifice Pio IX., in "The Modern Jove," p. 23.
[2] 2 Thes. ii. 3, 4. [3] Rom. ix. 5.

CHAPTER VIII.

Romish Doctrine of Sin.

Original Sin: Mortal and Venial Sin.

"Behold, I in iniquity
Was form'd the womb within;
My mother also me conceiv'd
In guiltiness and sin."—Ps. li. 5.

"Depart from me; for I am a sinful man, O Lord."—Peter.[1]

Q. 1. *What is the teaching of Scripture in regard to the nature of sin?*

A. It is that sin is a violation of the law of God, deserving of the Divine wrath and curse; also that "all have sinned, and come short of the glory of God."[2]

Q. 2. *What is the teaching of Scripture in regard to the introduction of sin into the world, and the effects which the fall produced on the nature of Adam and his posterity?*

A. It is that our first parents were created in the image of God, with power to obey His law, but that being left to the freedom of their will they disobeyed that law, and thereby involved themselves and all their posterity in the guilt and punishment of sin. "By one man's disobedience many were made sinners."[3] "In Adam all die."[4] Scripture also teaches that the sin of Adam entailed on his posterity, not only (negatively) the loss of the image of God, but also (positively) such a corruption of nature as renders man unable of himself to do anything spiritually good in the sight of God. "Who can bring a clean thing out of an unclean?"[5] Christ and His apostles taught that man must be radically changed before he can enter the kingdom of God. "Ye must be born again."[6]

Q. 3. *Are there, according to Scripture, degrees of heinousness in sin?*

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[1] Luke v. 8.
[2] Rom. iii. 23.
[3] Rom. v. 19.
[4] 1 Cor. xv. 22.
[5] Job. xiv. 4.
[6] John iii. 3; Gal. vi. 15.

A. Yes. The prophet Ezekiel, after enumerating certain grievous sins, speaks of "greater abominations than these."[1] James speaks of "the greater condemnation."[2] At the same time Scripture affirms that every sin exposes the sinner to the eternal wrath of God. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."[3]

Q. 4. *Is the teaching of the Church of Rome clear and intelligible in regard to these doctrines?*

A. It is so far from being so that it is difficult to determine what it is. Romanists are greatly at variance among themselves as to the teaching of their church on these subjects.

Q. 5. *How is this to be accounted for?*

A. It may be accounted for by several facts:—(1) There was great diversity of opinion in the Latin Church before the assembling of the Council of Trent, and also among the members of that council, in regard to the doctrine of sin—so much so that months were spent in discussing it; (2) the decisions of that council were expressed with purposed ambiguity, the reason being that although the council could not consistently condemn Augustinian doctrine (as it had received the sanction of previous councils), its great object was to condemn the doctrine of the Reformers; (3) Romish theologians have differed among themselves in their interpretation of the Tridentine canons.

Q. 6. *What was the teaching of the Council of Trent, so far as it can be determined, in regard to the Fall and its consequences?*

A. The council affirmed (1) in regard to Adam, that by his sin he lost his original "holiness and justice,"[4] incurred the wrath of God, and suffered the deterioration of his whole nature, soul, and body; (2) in regard to his posterity, that his sin was imputed to them, and that it

[1] Ezek. viii. 15.
[2] Jas. iii. 1.
[3] James ii. 10.
[4] Canons and Decrees, translated by Rev. J. Waterworth.

entailed on them the loss of original holiness and justice, the penalty of death, and sin or spiritual death (*peccatum quod est mors animæ*).[1]

Q. 7. *Are not these statements both clear and Scriptural?*

A. They appear to be so, as they affirm the fall of Adam, the imputation of his sin, and the consequence of it to himself and his posterity. But two of the most important terms used in the decree are ambiguous and misleading, viz., the "holiness" which Adam lost, and the "sin or spiritual death" in which he involved himself and his posterity. We must know the meaning which Rome puts upon these words; and that must be gathered from other decrees of the council than those in the chapter on Original Sin.

Q. 8. *What does the Church of Rome mean by the original "holiness and justice" which Adam and his posterity lost?*

A. She means a "supernatural gift of holiness and original justice" over and above what belonged to the integrity of man's nature as he came from the hand of God.[2]

Q. 9. *If, according to this doctrine, the original holiness of Adam was a supernatural gift, superadded to the integrity of his nature at his creation, and therefore separable from it, can the Church of Rome consistently teach that the loss of it necessarily entailed that corruption of heart which is commonly called original sin?*

A. No; for by so doing she would constructively make God the author of sin. She therefore does not teach that original sin involves any subjective or positive depravity of heart. Bellarmine, who contended for original sin, yet held that man since the fall is in the same state in which Adam was when he was created, lacking only the supernatural gift of grace.[3]

Q. 10. *Did the council define, in the chapter on Original Sin, what it meant by "the sin or spiritual death" which resulted from the fall?*

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[1] Session v.
[2] Prælectiones Theologicæ, by Perrone, tom. i., p. 774.
[3] De Gratia Primi Hominis, cap. v. Disputationes.

A. No; not beyond affirming negatively that "concupiscence or an incentive to sin" (which is a result of the fall) is not sin in the baptised.[1]

Q. 11. *Why did not the council furnish a clear and definite statement in regard to the actual result of the fall in the nature of Adam and his posterity?*

A. The opinions of the council were too divided to permit of it. Some members of council understood by "sin or spiritual death," merely the loss of the supernatural gift, others the imputation of Adam's sin, and a third party that actual corruption of nature which is truly and properly sin. Because of these differences the pontifical legates persuaded the council not to formulate any decision in regard to sin, but to adopt the general phrase to cover these differences.

Q. 12. *Is light thrown on Rome's doctrine by any other decrees of the council?*

A. Yes; the decrees and canons on Justification indicate more clearly the doctrine which Rome is understood to hold. They state that those who are justified—the instrumental cause of which is said to be baptism—are able to keep God's commandments, and even perform good works sufficient to merit eternal life:[2] a thing impossible if original sin means the actual corruption of the heart.

Q. 13. *Quote any authority confirmatory or explanatory of Rome's doctrine.*

A. The late Cardinal Newman said, "Our doctrine of original sin is not the same as the Protestant doctrine. 'Original sin' with us cannot be called sin in the mere ordinary sense of the word 'sin.' . . . Protestants hold that it is a disease, a radical change of nature, an active poison internally corrupting the soul. . . . We hold nothing of the kind. . . . By original sin we mean something negative, viz., this only, the deprivation of that supernatural unmerited grace which Adam and Eve had on their first formation."[3] The same doctrine is plainly

[1] Sess. v. can. 5.
[2] Sess. vi., cap. xi., and canons 18 and 32.
[3] "Anglican Difficulties," p. 396.

laid down by M. Perrone of the Collegio Romano, Rome.[1]

Q. 14. *Do not we find similar teaching in authorised Romish text-books?*

A. Yes. Keenan, in his Catechism, which has the approbation of four bishops, affirms that man is able perfectly to obey the law of God: and he instances, in proof, the case of Zacharias and Elizabeth, of whom it is said that "they walked in all the commandments and ordinances of God the Lord blameless;"[2] and also the case of the young man in the gospels, who said he "had kept all the commandments," and whom (Keenan says) Christ, who knew his heart, did not contradict. According to such teaching, original sin cannot mean actual corruption of man's nature.[3]

Q. 15. *Is not this doctrine in direct antagonism to Scripture?*

A. Yes. The prophet affirms that "the heart is deceitful above all things, and desperately wicked" (incurable);[4] and the apostle says that we are "dead in trespasses and sins."[5] Sin is often spoken of in Scripture under the figure of disease and death. As for Zacharias and Elizabeth, they were blameless in the sense that they were irreproachable in their daily lives as eminent examples of true piety, but they were not sinless. The young man in the gospels was convicted by Christ of the sin of covetousness.[6]

Q. 16. *What conclusions would be inevitable if Rome's doctrine regarding the fall and original sin were correct?*

A. It would follow:—(1) that the fall was not a real fall, but only a withdrawal of supernatural grace that did not affect the integrity of man's nature; (2) that its effects were not so evil and mischievous, seeing that it did not lead to subjective positive sinfulness in the human

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[1] Prælectiones Theologicæ, tom. i., p. 774. Quoted by Wylie on "The Papacy," p. 275.

[2] Luke i. 6.

[3] "Controversial Catechism," p. 64.

[4] Jer. xvii. 9.

[5] Eph. ii. 1.

[6] Matt. xix. 21.

heart; (3) that, as the evil was not so disastrous, the recovery could not be so difficult, and all that was needed was to secure for man that supernatural grace which he had lost at the first. These false conclusions pervade the whole theology and worship of Rome, and they show that so serious an error at the fountainhead of human history was sure to lead to pernicious errors in every part of Rome's system of belief.

Q. 17. *State some of the errors that have actually and unavoidably sprung from this false conception of the fall and its consequences.*

A. It has led to the minimising of sin in many of its forms—hence Rome teaches the distinction of sins into mortal and venial; it has led to the under-estimating of the radical character of the spiritual change that must take place before the sinner can become a child of God—hence Rome teaches that baptism can regenerate the soul; it has led to the accrediting of the sinner with the power to perform good works—hence Rome teaches the doctrine of works of supererogation, and prayers to the saints; and it has led to the under-rating of the atoning sacrifice and intercession of Christ, and the renewing and sanctifying work of the Spirit—hence Rome teaches the efficacy of the sacraments, the power of the priesthood, and the existence and advantage of many mediators, pre-eminently the Virgin Mary, as the sinner's hope.

Q. 18. *Define and explain Rome's distinction of sins into mortal and venial.*

A. Di Bruno, whose text-book has the commendation of the late Cardinal Manning, says:—"Mortal sin is a thorough violation of God's commandment with full knowledge and deliberation; and venial sin is either a slight infringement of the law, or it may be in some cases a great violation of the law, but rendered slight through want of knowledge, deliberation, or freedom."[1] Mortal sin, as the term indicates, merits eternal punishment;

[1] "Catholic Belief," pp. 59, 60.

venial sin is said to merit only temporal punishment, in this world and in purgatory.

Q. 19. *Indicate the class of sins which Rome calls mortal.*

A. The principal mortal sins are said to be seven—pride, covetousness, lust, anger, gluttony, envy, and sloth. To these, others are added. It is declared, for example, a mortal sin "not to hear mass on a Sunday, or not to keep holy-days."[1]

Q. 20. *Indicate the class which Rome calls venial.*

A. Venial sins are divided into two classes.[2] Some are venial *ex subreptione*, that is, from taking people by surprise. Of this kind are all those that are not perfectly voluntary, as the sudden motions of lust, anger, envy, and others similar to these, which exist in the mind before the reason has had time to deliberate. Others are venial *ex materiæ parvitate*, that is, from their trivial nature, "such as the theft of a pin, an apple, a farthing, or a vain word or jesting lie that hurts nobody." The writings of Liguori, which are declared by the Church to contain not one word worthy of censure, show that there is no sin which the Church cannot, by her endless distinctions and reserved cases, make venial, so that every precept of the Decalogue can be innocently broken.[3]

Q. 21. *How is forgiveness obtained for mortal sin?*

A. Such sin must be confessed to the priest, otherwise it cannot be forgiven. If confessed to the priest, absolution is obtained in the sacrament of penance; by this means the eternal punishment due is escaped.

Q. 22. *How is forgiveness obtained for venial sin?*

A. It need not be confessed to the priest; the sinner must make atonement for it himself by penance, by indulgencies, or by sufferings borne in purgatory. The right, however, is reserved to the Church, *i.e.*, the clergy, to determine what sins are mortal, and what sins venial.

Q. 23. *Can any reasons be suggested why the Church of Rome should have devised such an elastic code of morals, and such a mode of dealing with sinners?*

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[1] Butler's Catechism, Lesson 20.

[2] De Amissione Gratiæ, lib. i., cap. 3.

[3] See Appendix.

A. By such a code of morals the Church accomplishes a twofold result. On the one hand, by her "mortal" sins, which she alone can forgive, she retains her hold upon the people through their fear of the eternal world; on the other hand, by her many "venial" sins, she ingratiates herself with the pleasure-loving multitude. Moreover, she turns her doctrine of sin to great pecuniary profit. Had all sins been "mortal," then they would have been unprofitable to the priesthood after death, seeing that all persons dying without priestly "absolution" of mortal sins are at death lost beyond recovery; whereas, as many sins are "venial," and these entail only temporary punishment, either here or in purgatory, which can be compounded for by the payment of money, such sins, both before and after death, bring in a handsome revenue to the Church. Rome, therefore, by her "venial" sins, can make money both out of the living and the dead, which she could not do were all sins "mortal."

Q. 24. *Mention a curious anomaly in the doctrine of Rome regarding mortal and venial sin.*

A. The priest can forgive "mortal" sin, and deliver from its punishment, though that punishment be eternal, *in a moment* in the sacrament of penance; but "venial" sin, though it be ever so trivial, cannot be purged away in less than hundreds or thousands of *years* in purgatory.

Q. 25. *Is there any warrant in Scripture for the distinction of sins into mortal and venial?*

A. No. The Scriptures declare that death is the penalty of every sin: every sin therefore is mortal. "Cursed is every one that continueth not in all things which are written in the book of the law to do them."[1]

Q. 26. *What Scripture proofs are adduced for the distinction?*

A. Keenan refers to the passage in which Christ speaks of "the judgment," "the council," and "hell fire;" and his comment is:—"Here Christ points out three sins, and only one of the three deserves damnation."[2]

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[1] Gal. iii. 10. [2] Matt. v. 22. "Controversial Catechism," p. 151.

Q. 27. *Do Christ's words bear this interpretation?*

A. No; they teach the very opposite. Jesus was showing the Jews that the Commandments of God, the sixth among the rest, might be broken in spirit as well as in letter; and farther, that as there were grades of punishment among the Jews, from that inflicted by the "judgment" or court of seven, which was their lowest court, to that which was the severest punishment of all, viz., the being burnt alive in the Valley of Hinnon, so there would be degrees of punishment in the world to come. Keenan's error is in supposing that divine retribution is implied only in the last of the three punishments: it is implied in them all.

Q. 28. *What other sayings of Christ are quoted in favour of the distinction?*

A. The words:—"Blind guides, which strain at a gnat and swallow a camel,"[1] the inference being that sins which may be compared to gnats must be venial sins, while sins which may be compared to camels must be mortal sins. Also, "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye;"[2] on which Keenan makes the comment that, "if Protestants think mortal sins motes, what will the large beam represent?"[3]

Q. 29. *What mistake do Romanists make in such interpretations?*

A. They miss the point of Christ's illustration. His design was, not to bring out the (supposed) veniality of some sins, but to expose the hypocrisy of those who regulated their religion by their pharisaic notions of duty. Romanists forget that a "gnat" may take away life, and a "mote" may destroy the eye.

Q. 30. *Does not the Apostle John speak of a "sin which is not unto death"?*[4]

A. Yes. Di Bruno's comment on these words is, that

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[1] Matt. xxiii. 24.
[2] Luke vi. 42.
[3] "Controversial Catechism," p. 151.
[4] 1 John v. 16. Confer. Matt. xii. 31, 32.

"the sin not unto death is venial, and the sin unto death is mortal."[1]

Q. 31. *What is the apostle's meaning?*

A. By a "sin not unto death," he means a sin which, though worthy of death, may yet be forgiven through the atoning blood of Christ, and for which forgiveness therefore is to be sought; by a "sin unto death," he means a sin for which there is no forgiveness.

Q. 32. *Mention another portion of Scripture which is curiously perverted in order to find a warrant for this distinction.*

A. It is the passage in James i. 14, 15, which is thus interpreted:—"Concupiscence, when it has conceived, bringeth forth sin (evidently venial), but this sin, when it is consummated, bringeth forth death (clearly mortal as its punishment shows)."[2]

Q. 33. *What is the reply to this?*

A. Such a commentary is its own reply. The concupiscence or lust of which the apostle speaks is itself sinful —it is sin in the bud; and when sin, *i.e.*, the particular sin, is "finished" or consummated, it brings forth death. It had in it therefore the seed of death from the beginning.

Q. 34. *What effects must such an unscriptural doctrine regarding sin produce on men's minds and lives?*

A. It must lead all who receive it to look lightly on sin; and it must thereby hinder true repentance in the heart of the sinner. It lays a foundation for the doctrine of purgatory, prepares the way for erroneous views regarding the sacraments, and supplies both an excuse for and an incentive to sin: we find Bellarmine saying that "all the venial sins in the world cannot do what one mortal sin can do, that is, make God our enemy."

Q. 35. *Is this aspect of the great apostasy not strikingly foretold by the apostle?*

A. Yes; he says its coming is "With all deceivableness of unrighteousness in them that perish." . . . "Speaking lies in hypocrisy."[3]

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[1] "Catholic Belief," p. 59.
[2] "Controversial Catechism," p. 151.
[3] 2 Thes. ii. 10; 1 Tim. iv. 2.

CHAPTER IX.

JUSTIFICATION: BY FAITH—BY WORKS.

"O blessed is the man to whom
Is freely pardoned
All the transgression he hath done,
Whose sin is covered.—Ps. xxxii. 1.

"Ye were not redeemed with corruptible things . . . but with the precious blood of Christ."—Peter.[1]

Q. 1. *The wages of sin being death, is salvation possible?*

A. Yes. God has provided a way by which sin may be pardoned and the sinner saved. "That He might be just, and the justifier of him which believeth in Jesus."[2]

Q. 2. *What did Christ do to meet the claims of divine justice and secure that salvation?*

A. He assumed man's nature and became subject to the divine law;[3] He rendered perfect obedience to that law and suffered its penalty in the room of His people;[4] then, in token that His sacrifice was accepted, He arose from the dead,[5] ascended up into heaven,[6] and now "ever liveth to make intercession for them."[7] "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."[8]

Q. 3. *Was Christ's work as a Saviour complete, or did it need to be supplemented in any way or to any extent by the work of man?*

A. It was complete: no work of man could add to its infinite worth. Christ said on the cross, "It is finished";[9] and Paul declared, "There is therefore now no condemnation to them which are in Christ Jesus."[10]

Q. 4. *Is there any sense whatever in which it can be said that the salvation provided by Christ is of works, or that, in*

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[1] 1 Peter i. 18, 19.
[2] Rom. iii. 26.
[3] Gal. iv. 4.
[4] Phil. ii. 8.
[5] Rom. i. 4.
[6] Mark xvi. 19.
[7] Heb. vii. 25.
[8] 2 Cor. v. 21.
[9] John xix. 30.
[10] Rom. viii. 1.

the language of the Council of Trent, the sinner must "prepare and dispose himself for obtaining it"? [1]

A. No; it is wholly of grace from its first inception to its final consummation. "For by grace are ye saved through faith; and that *not of yourselves;* it is the gift of God: *not of works,* lest any man should boast." [2] "And you, being *dead* in your sins . . . *hath He quickened* together with Him, having forgiven you all trespasses." [3]

Q. 5. *Are not repentance and faith declared to be necessary on the part of the sinner?*

A. Yes. The command is "Repent," [4] "Believe"; [5] but such repentance and faith are not of the nature of "works," either preparatory for or contributory to the perfect work of Christ.

Q. 6. *Explain the nature of the repentance and faith required.*

A. Repentance is a genuine sorrow for sin (not a mere fear of punishment) wrought in the soul by the Spirit of God, and accompanied by a turning away from sin; [6] faith is a personal trust in the Saviour (not a mere belief in the truths of revelation), also the product of the Holy Spirit. [7]

Q. 7. *Is there not a sense in which both of these may be regarded as conditions of merit?*

A. No: there is only one meritorious cause of the sinner's salvation, and that is the substitutionary work of Christ. The faith of the believer is merely the "instrumental cause," whereby he lays hold on Christ's work, or the *qualifying* condition, which makes it morally fit or proper for Christ to bestow the blessings of salvation upon him. The believer, therefore, is justified, not *for* faith, or *on account of* faith, but *by* faith. [8]

Q. 8. *What blessings has Christ purchased for His people by His redemptive work?*

A. The full and free pardon of all their sins for time and for eternity, their acceptance and peace with God,

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[1] Sess. vi. can. 9.
[2] Eph. ii. 8, 9.
[3] Col. ii. 13.
[4] Matt. iv. 17.
[5] Acts xvi. 31.
[6] See Chapter on Contrition
[7] See Appendix.
[8] Rom. v. 1.

and grace to sanctify and make them meet for heaven. "In whom we have redemption through His blood, even the forgiveness of sins."[1]

Q. 9. *What is the technical name given to the doctrine according to which the sinner who believes in Christ is pardoned and accepted in the sight of God?*

A. It is called Justification by faith,[2] or by grace.[3]

Q. 10. *Explain the meaning of the term Justification.*

A. It is used in the New Testament in a forensic sense, as the antithesis of condemnation; and it signifies that the sinner is regarded by God as just, and pronounced to be just, on the ground that Christ has satisfied the claims of justice in his behalf.

Q. 11. *How is Justification to be distinguished from Sanctification?*

A. Justification is the act of God as a judge pronouncing the sinner's acquital; Sanctification is the work of the Spirit changing the sinner's heart, and making his life conformable to the Divine will. It must not be overlooked that though they are separate and distinguishable as doctrines, they are not separable in the life of the believer. "Whom he did foreknow, He also did predestinate to be conformed to the image of His Son; . . . moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."[4]

Q. 12. *What is meant by the expression of the apostle, "justified freely by His grace"?*[5]

A. These words mean that pardon is bestowed on the sinner freely, and as an act of grace on the part of God who provided the substitute. To Christ the justification of the believer is an act of justice, as He paid the full price of it; but to the believer it is wholly an act of grace.

Q. 13. *Is the doctrine of Justification by faith a doctrine of importance?*

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[1] Col. i. 14.
[2] Rom. v. 1.
[3] Rom. iii. 24.
[4] Rom. viii. 29, 30.
[5] Rom. iii. 24.

A. It is of the very greatest importance. Luther called it "the article of a standing or a falling church."

Q. 14. *Is this doctrine accepted by the Church of Rome?*

A. No. The principal object for which the Council of Trent was called was the repression of this doctrine, as it was the central doctrine of the Reformation. The entire system of the theology and ritual of Rome is founded on the doctrine of human merit.

Q. 15. *Was the Council of Trent unanimous, or even harmonious, in formulating its decisions on this great question?*

A. No. There was great and bitter dissension; and it was only after a series of compromises that the decrees were framed, the result being that they are full of evasions and contradictions. History records that the presiding legate, Cardinal della Santa Croce, actually apologised for the dissensions of the bishops on the ground that the question of a sinner's pardon was one new to them.[1]

Q. 16. *How did the Council interpret the word Justification?*

A. It interpreted it as signifying a moral process by which the sinner is actually made just, or works out his justification, by his own deeds. To some extent the Church of Rome confounds Justification with Sanctification, but her definition of Justification does not harmonise with either of the two Scripture doctrines.

Q. 17. *Give the Council's definition.*

A. It defined it to be "a translation from that state in which the man is born a son of the first Adam, into a state of grace and adoption of the sons of God by the second Adam, Jesus Christ, our Saviour; which translation cannot be accomplished under the gospel without the laver of regeneration (that is, the sacrament of baptism), or the desire of it."[2]

Q. 18. *For the sake of simplification quote an authoritative exposition of the doctrine by a leading Romish divine.*

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[1] "An Exposure of Popery," by Rev. Wm. Anderson, LL.D., p. 49.
[2] Sess. vi., cap. iv.

A. Professor Perrone of the Collegio Romano, says:—"Justification is not the forensic remission of sin, or the imputation of Christ's righteousness, but it consists in the renovation of the mind by the infusion of sanctifying grace."[1]

Q. 19. *Present an analysis of Rome's doctrine, so as to exhibit it in all its parts.*

A. We take the following, for the sake of its clearness and conciseness, from the pen of the late Dr Anderson:—"(1) All the use of Christ's death was to purchase virtuous grace for men; it served for the meritorious cause of pardon to no human being. (2) Christ's merits, *i.e.*, the grace which He purchased, are communicated to men by the sacraments of the priesthood, and by this means alone. (3) The grace thus communicated is, in the first instance, the meritorious cause of pardon and admission into the heavenly kingdom, and being cultivated and improved, is entitled to a high degree of heavenly glory. (4) Defects in the course of a man working out his own salvation, in consequence of resisting or not improving the grace first communicated in baptism, are supplied, especially by penance, indulgences, and masses after his decease."[2]

Q. 20. *Show that Rome's doctrine proceeds on a false view of the work of Christ in redemption.*

A. It proceeds on the theory that Christ by His death purchased for sinners (not acceptance and eternal life, but) "the infusion of sanctifying grace," in the exercise of which—obtained only through the sacraments—they might by their own works merit acceptance with God, and work out a title to heaven for themselves. Whereas the doctrine of Scripture is that Christ by His death made such satisfaction for His people as secures for them pardon and justification.

Q. 21. *Show that it proceeds on a false view of man's position as a sinner.*

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[1] Prælectiones Theologicæ, tom. i., p. 1398.
[2] "An Exposure of Popery," p. 55.

A. It overlooks the serious fact that no "infusion of sanctifying grace," no matter what its source or how great its measure, can remove the guilt of sin already committed. Repentance, for example, will not atone for murder, nor could a half century of honesty remove the guilt of one day's dishonesty. The doctrine of Scripture is that "without shedding of blood is no remission," [1] and that "the blood of Jesus Christ," in its divine efficacy, "cleanseth us from all sin." [2]

Q. 22. *Does not the Church of Rome refuse to justifying faith the character and place assigned to it in Scripture?*

A. Yes. The Council affirmed that "If any shall say that justifying faith is nothing else than a trust in the divine mercy remitting sin for Christ's sake, or that it is faith alone by which we are justified, let him be anathema." [3] Such statements are in direct opposition to the teaching of the apostle "that a man is not justified by the works of the law, but by the faith of Jesus Christ:" and that "being now *justified by His blood* we shall be saved from wrath through Him." [4]

Q. 23. *What interpretation does the Church of Rome put on the words of Paul:—"Therefore we conclude that a man is justified by faith without the deeds of the law"?* [5]

A. The Rhemish annotators explain it thus:—"This faith takes in hope, love, repentance, and *the use of the sacraments.* And *the works* which Paul here excludes are only the works of *the law,* that is, such as are done by the law of nature, or that of Moses, antecedent to the faith of Christ; but by no means such as follow faith and proceed from it."

Q. 24. *What interpretation do the same annotators put on the words:—"Blessed is the man to whom the Lord will not impute sin"?* [6]

A. They explain them thus:—"Blessed is the man who hath retained his *baptismal innocence,* that no grievous sin can be imputed to him. And likewise, blessed is the man

[1] Heb. ix. 22.
[2] 1 John i. 7.
[3] Sess. vi., can. 12.
[4] Gal. ii. 16; Rom. v. 9.
[5] Rom. iii. 28.
[6] Rom. iv. 8.

who, after falling into sin, hath *done penance and leads a virtuous life* by frequenting the sacraments necessary for obtaining the grace to prevent a relapse: that sin is no more imputed to him."

Q. 25. *Are such interpretations correct exegetically, or according to the tenor of apostolic teaching?*

A. No. In the first passage Paul is presenting the contrast between works and faith, *i.e.*, between what is done *by us*, whether in a state of nature or a state of grace, and what Christ has done *for us:* faith, therefore, does not and cannot include the elements which the Church of Rome here imports into it. In the second passage the meaning is that the man is blessed who is regarded and treated as righteous. "Not imputing sin," is the Scripture phrase for Justification. Rome's interpretation has no warrant whatever.

Q. 26. *Is there any justice or force in the language of Di Bruno when he says of Justification that "It is not dressing splendidly a dead man's body, it is vivifying it; it is not covering a leprosy with a beautiful shining dress, it is curing it thoroughly; it is not gilding a piece of coal, leaving it inwardly black, but it is transforming it into a brilliant diamond"?*

A. No. This statement, which is put forward as a representation and refutation of the Protestant doctrine of Justification, is a complete misrepresentation of it. Justification has respect to *the state of a sinner* in the sight of God, and is not to be confounded with Sanctification which is *a renewing of the whole man* after the image of God.[1] Yet it is not to be forgotten that in Protestant theology Justification and Sanctification are inseparable in the case of all believers.

Q. 27. *What is the teaching of the Church of Rome in regard to the sufficiency of Christ's work to procure the sinner's pardon?*

A. She teaches that it is not sufficient. "If any one saith that it is by the righteousness of Christ that men are formally justified, let him be anathema."[2]

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[1] Shorter Catechism, Questions 33, 35.

[2] Sess. vi., can. 10.

Q. 28. *Does the Church of Rome not dishonour Christ by dividing the merits of the work of salvation between Him and the sinner?*

A. Yes, most grievously. The Council of Trent declared:—"If any one saith that the good works of one that is justified are in such a manner the gifts of God that they are not also the good merits of him who is justified let him be anathema."[1]

Q. 29. *Does not Rome's doctrine go farther even than this in putting dishonour on Christ?*

A. Yes. It declares that "the instrumental cause of Justification is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified:"[2] from which it follows that the grace purchased by Christ's death cannot flow to the sinner direct from His own hands, it can flow only through the hands of the Romish priesthood, and can only benefit the sinner through the channel of the sacraments.

Q. 30. *According to Rome's teaching, therefore, may not the sinner work out his own justification, and actually make heaven his debtor by his good works?*

A. Yes. The Council of Trent declared that the person justified can "merit increase of grace, eternal life, and also an increase of glory."[3] In this false conception the Church lays the foundation for her dogma of works of supererogation.

Q. 31. *Does the Church of Rome teach that the merits of Christ have, in any way or in any sense, purchased for the sinner deliverance from the whole penalty of sin?*

A. No; her doctrine in regard to this is curious and complicated. She holds (1) that the merits of Christ, when applied by the priest and through the sacraments, secure deliverance from sin's punishment in hell, but that they do not deliver from the temporal punishment of sin either in this world or in purgatory; and (2) that as those merits were, at the same time, more that sufficient to deliver from the punishment of hell, the balance is com-

[1] Sess. vi., can. 32. [2] Sess. vi., cap. vii. [3] Sess. vi., can. 32.

mitted to the Pope as a celestial fund to be disposed of in the shape of indulgences for the shortening of the punishment of purgatory.[1]

Q. 32. *Is there any warrant for such a doctrine in the Word of God?*

A. There is none whatever. The distinction of punishment into two kinds, temporal and eternal, which are declared to be differently affected by the death of Christ, is wholly without foundation; and the assumption of a Pontifical control over the benefits of Christ's sufferings, to be disposed of as Popes may see fit, and mostly for a money consideration, is as unscriptural as it is blasphemous.

Q. 33. *Does the Romish doctrine of Justification not imply that a sinner may be justified,* i.e., *in Rome's understanding of it, regenerated by baptism and pardoned, and yet be lost?*

A. Yes; for he may commit "mortal" sin after baptism, and unless he betake himself to penance, "the second plank after shipwreck," he is lost. "If any shall say that he who is once justified cannot lose grace (*i.e.,* come short of salvation), let him be anathema."[2] This is in direct antagonism to the promise of Christ:—"I give unto them eternal life; and they shall *never* perish."[3]

Q. 34. *Describe in its different stages Rome's plan of Salvation, or the Romish "Pilgrim's Progress" from the City of Destruction to the Celestial City.*

A. (1) He must be baptised, for baptism alone is said to regenerate the soul, take away all guilt, and deliver from the punishment of sin. (2) If he sins after baptism he must confess to the priest, and do penance, for thereby only can he be pardoned the sins confessed, and be delivered from the punishment they merited in hell. (3) If he still sins, he must again confess to the priest, and go to mass, whereby he will obtain further forgiveness. (4) When death approaches he must avail himself of the sacrament of Extreme Unction, by which his remaining "mortal" sins will be forgiven. (5) If at death there be

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[1] See Chapter on Indulgences. [2] Sess. vi., can 23. [3] John x. 28.

any "mortal" sins unforgiven, he must go to the place of woe; but if not, he must go to purgatory, and there suffer the "temporal punishment" said to be due to his "mortal" sins, and the punishment also due to his "venial" sins, except in so far as that punishment may be lessened by indulgences and masses to be duly paid for to the priests. Then at last (*but when, not even the priests can tell*) he reaches heaven. This is the teaching of the Church of Rome.

Q. 35. *Can such a process of Justification be called Justification* by faith, *or Justification* freely *by the grace of God?*

A. No; it is a gross caricature of God's way of mercy. The Romanist is not justified *by faith*, for the only faith required of him by the priest is a belief in the teaching of the Church;[1] he is not justified *by grace*, for, with the aid of the priest, he works his own way to heaven; and he is not justified *freely*, for he must pay the priest for all the spiritual benefits he receives, and he must pay the balance of the debt he owes to God in penances and in purgatory.

Q. 36. *What was the last testimony of the great Cardinal Bellarmine in regard to this doctrine?*

A. During his life he contended strenuously for it, but in his last will at his death he records this as his final testimony:—"I pray that God may admit me among the number of His saints and elect, *not weighing my merits, but pardoning my offences.*"[2]

Q. 37. *Sum up in one sentence the teaching of Rome, and the teaching of Scripture, on this all-important subject.*

A. The Church of Rome teaches that salvation comes through "the Church;" is received only from the hands of the priests, and through the multiplied rites and ceremonies of the church; and that the sinner himself contributes in great measure to its accomplishment. The Scripture teaches that salvation is wholly of Christ, by grace, through faith in His name.

Q. 38. *What is the inevitable tendency of such a doctrine,*

[1] See Appendix, Q. 6 of this chapter.

[2] Jager Hist. Eccl., Hamburg, 1709, p. 75. Quoted by Jenkins on Creed of Pope Pius IV.

especially when combined with the multitudinous rites of the Church, which are declared to be necessary to salvation?

A. Its tendency is to ensnare souls with "all deceivableness of unrighteousness," for it removes out of view the great atoning work of Christ in its all-sufficiency; it fosters the natural spirit of self-righteousness which clings to a salvation attainable by works; and it exalts and enhances the power of the priesthood, through whose hands alone the benefits of such a Justification can flow to the people.

CHAPTER X.

The Priesthood: Intention.

"Yet none of these his brother can
Redeem by any way;
Nor can he unto God for him
Sufficient ransom pay."—Ps. xlix. 7.

"Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"—Peter.[1]

Q. 1. *Who are the appointed depositaries, according to the Church of Rome, of the grace said to be "infused" in Justification?*

A. The priests of the Church, by whom the sacraments are administered, and whose most important work is said to be that of offering up sacrifices to God.

Q. 2. *Prove that the Church of Rome attributes such functions to her priesthood.*

A. The Council of Trent declared that "If any one saith that by these words, 'Do this in remembrance of me,' Christ did not constitute the apostles priests, or did not ordain them that they and other priests should offer His own body and blood, let him be anathema."[2]

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[1] Acts iii. 12.

[2] Sess. xxii., can. 2.

Q. 3. *What special dignity does Rome declare to belong to her priests when they offer up the sacrifice of the body and blood of Christ?*

A. She declares that they are identified with Christ in His person and work. The Catechism of Trent affirms that "Christ and the priests are one priest; . . . that as the victim is Jesus Christ, the priest also is the same Christ our Lord": that priests are so exalted that "they are called not only angels but Gods, holding as they do the place and power of God on earth."[1] Cardinal Vaughan declares that "It is an article of faith that Jesus Christ Himself is the Chief Priest and Principal Offerer of the Mass."[2]

Q. 4. *What special powers does the Church of Rome ascribe to her priests?*

A. She ascribes three—(1) "power over the real body of Christ"; (2) power to offer that body in sacrifice to God; (3) "power over the keys" in the eternal world.

Q. 5. *Furnish proof of this.*

A. (1) Liguori, whose works are declared to be altogether free from censure, says:—"It is of faith (*i.e.*, an article of faith), that when they pronounce the words of consecration, the Incarnate Word *has obliged Himself to obey* and come into their hands under the sacramental species."[3] (2) Cardinal Vaughan says:—"The holy Sacrifice of the Mass is a sacrifice to God for us sinners."[4] (3) Liguori says:—"The priest has the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God. . . . What God can do by His omnipotence the priest also can do by saying, *Ego te absolvo a peccatis tuis.*"[5]

Q. 6. *Sum up the functions that are actually claimed by the priests of Rome.*

A. They claim to stand between God and the sinner,

[1] Sacrament of Orders, pp. 303-305.
[2] "On the Holy Sacrifice of the Mass," p. 14. London, 1882.
[3] Selva, p. 26.
[4] "On the Holy Sacrifice of the Mass," p. 7. [5] Selva, pp. 27, 35.

and they declare that there is no access to God but through them. This is seen in the fact that they negotiate with God the interests of the sinner's salvation; they interpret for the people the Word of God; they hear their confessions of sin in the room of God; they consecrate and offer up the sacrifice for sin which propitiates God; and finally, they pronounce, as God, the absolution that God alone can pronounce.

Q. 7. *Are these transcendent powers ascribed to the priests of Rome irrespective of their character as men?*

A. Yes. The Council of Trent declared that "Even those priests who are living in mortal sin exercise the same function of forgiving sins as ministers of Christ;"[1] and it pronounced a curse on "those who say that priests in mortal sin have not the power of binding and loosing."[2] The Church in fact declared, in other words, that the most immoral man, if a priest, holds the place of the Saviour Himself when he says "I absolve thee."

Q. 8. *What are the qualifications or conditions declared to be essential in the case of every priest when he exercises such powers?*

A. He must hold office in the line of an unbroken succession from Peter; and he must act with due "intention" when performing his priestly duties. Either of these conditions failing, his priestly functions are null and void.

Q. 9. *Is there any warrant whatever in Scripture for the doctrine of a* sacrificing priesthood *in the New Testament Church?*

A. No. The apostles were not appointed to be priests, and they were never called priests.[3] The offering of sacrifice had no place whatever among their prescribed duties.[4] Moreover, by the sacrifice of the cross Christ made an end of the work of atonement; for "after He had offered one sacrifice for sins, (He) for ever sat down on the right hand of God."[5]

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[1] Sess. xiv., cap. vi.
[2] Sess. xiv., can. 10.
[3] 1 Cor. xii. 28; Eph. vi. 11.
[4] 1 Tim. iii. 1-13; v. 17; Titus i. 5-9.
[5] Heb. x. 12.

Q. 10. *What is the only mediatorial priesthood recognised in the New Testament?*

A. That of Christ Jesus the great High Priest, who "by one offering hath perfected for ever them that are sanctified."[1] There is a sense, not the Romish sense, in which all believers are priests.[2]

Q. 11. *What assumptions underlie the pretensions of the Romish priesthood?*

A. It is assumed (1) that Christ actually put Himself to death as a sacrifice before He was nailed to the tree—which would not only have been tantamount to suicide, but would have made the sacrifice of the cross unnecessary; (2) that at the fiat of the officiating priest at every Romish altar Christ is "obliged to come into their hands" to be offered up anew as a sacrifice to God; (3) that Christ's sacrifice must have been incomplete, else it would have been unnecessary for priests to repeat it daily; (4) that man can forgive sin, and act the part of priestly mediator with God.

Q. 12. *Are the bishops and priests of Rome able to trace their descent in Apostolic Succession from Peter?*

A. No; history being the witness, they are not able to do so. And even if they were, the line of descent would not be either honourable or creditable. Romish historians themselves have testified that among the most impious and ungodly men of Europe from the ninth to the sixteenth centuries were the popes and cardinals of the Church of Rome—men who claimed to be the successors of Peter, and through whom the so-called line of Apostolical Succession runs.

Q. 13. *Have the members of the Romish priesthood been invariably men eminent for godliness themselves?*

A. Here we may let one of themselves speak, the "sainted" Liguori. When speaking of the temptations of the confessional, he says:—"Oh, how many confessors have lost their own souls and those of their penitents on ac-

[1] Heb. x. 14. [2] Rev. i. 6.

count of some negligence in hearing confessions of women!"[1]

Q. 14. *To what source must the origin of the priestly orders of Rome be traced?*

A. To some extent the conception of a sacrificing priest may have been borrowed from Judaism, but the many grades and sub-divisions of the Romish priesthood, together with their ceremonies and pretensions, indicate that the details of the Romish hierarchy were borrowed from Paganism. The Pagans had their major and minor pontiffs, and at the head of all was the *Pontifex Maximus;* to this corresponds exactly the Roman Catholic hierarchy with its major and minor prelates, headed by the Pope with the title of *Pontifex Maximus,* or Sovereign Pontiff.[2] The Pontifex Maximus among the Pagans was both king and priest, supreme in all matters temporal and spiritual; in this the Roman Pontiff is his exact copy.

Q. 15. *Explain the meaning of "intention," which is said to be necessary to the valid administration of the sacraments by the priests of the Church.*

A. It is best explained by the decree of the Council of Trent:—"Whoever shall affirm that when ministers perform and confer a sacrament it is not necessary that they should have at least the intention to do what the church does, let him be anathema."[3]

Q. 16. *Explain and illustrate this doctrine in detail.*

A. According to this doctrine, if a priest baptise a child without "intention," that child is not baptised, and it must, unless properly baptised, die unsaved. If he administer the Mass without "intention," the elements are not changed into the body and blood of Christ, those who trust in the sacrament are deceived, and those who worship the host become idolators. If he give absolution in the confessional without "intention," the sins of the "penitent" are not forgiven. If he administer Extreme Unction

[1] Moral Theology, tom. ix., p. 145, n. 93, cap. x., and p. 104. Quoted by Collette in "Roman Priests as described by themselves."

[2] Parallel of Roman Catholicism with Paganism, by Gavazzi, p. 56.

[3] Sess. vii., can. 11.

without "intention," the dying person is deprived of the special graces that would have rendered him better prepared for death and eternity. Every sacrament in the seven fails if the priest lack "intention."

Q. 17. *Is not this doctrine far-reaching in its consequences, as well as occult in its operations?*

A. Yes. Suppose a child baptised by a priest, but without "intention," were afterwards to become a priest, a bishop, a pope, all the sacraments administered by him would be invalid, all his Masses would be null and void, all his absolutions would be worthless, and all his encyclicals and decrees (supposed to be infallible) would be so much waste-paper. Dens admits that it is but a matter of speculation whether a modern Pontiff is the Vicar of Christ.[1]

Q. 18. *Can a Romanist have certainty in regard to any ordinance he receives from the Church?*

A. No. The want of this link of "intention" in any part of the chain reaching back to the time of Peter would invalidate it. Even Bellarmine, one of the ablest defenders of the Papacy, says:—"No one can be certain with the certainty of faith that he has a true sacrament, since the sacrament is not formed without the intention of the minister, and no one can see the intention of another."[2] Infallibility itself is powerless to aid the Romanist here.

Q. 19. *What is the fatal error of the Romanist?*

A. He places his trust in the priest and the sacrament instead of Christ, with whom there is no uncertainty. Neither the work nor the word of Christ can fail.

Q. 20. *What is the logical inference that must be drawn from the office and functions assumed by the Romish priesthood?*

A. It is that the priests of Rome are not the depositaries of the grace of God, their office is without warrant, their apostolical succession is a fiction, and they themselves are usurpers who have intruded themselves into the place of Christ: in other words, they are Anti-Christ.

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[1] Dens' Theologia, Vol. II., pp. 19, 22. [2] Vol. I., p. 488.

CHAPTER XI.

THE SACRAMENTS: THEIR NUMBER AND NATURE.

"I'll take no calf nor goats
From house or fold of thine;
For beasts of forests, cattle all
On thousand hills, are mine."—Ps. l. 9.

"Be mindful . . . of the commandment of us the apostles of the Lord and Saviour."—Peter.[1]

Q. 1 *What is a Sacrament, according to the teaching of Scripture?*

A. "It is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers."[2]

Q. 2. *What two things are essential to a Sacrament?*

A. There must be the outward element, and a divine command appointing it for a sacramental use.

Q. 3. *What is the design of a Sacrament?*

A. To represent Christ and the blessings of redemption, and to strengthen and comfort the believing recipient.

Q. 4. *Is there any inherent saving or sanctifying grace in the Sacrament itself?*

A. No, it is only a sign; and to the believer it is a seal. But it has no efficacy in itself; the efficacy depends on the work of the Holy Spirit.

Q. 5. *What distinction must we therefore make in regard to the matter and design of a Sacrament?*

A. We must distinguish between the sign and the thing signified; that is, between the water and the "washing of regeneration;" between the bread and wine, and the body and blood of Christ.

Q. 6. *How many Sacraments were appointed by Christ?*

A. Two, and two only, Baptism, and the Lord's Supper.

Q. 7. *Give the Church of Rome's definition of a Sacrament.*

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[1] 2 Peter iii. 2. [2] Shorter Catechism, Q. 92.

A. The Trent Catechism defines it thus:—"A sacrament is a thing subject to the senses, and possessing by divine institution at once the power of signifying sanctity and justice, and of imparting both to the receiver." [1]

Q. 8. *What does the Church of Rome affirm in regard to the number and efficacy of the sacraments?*

A. The Creed of Pope Pius IV. declares "That there are truly and properly seven sacraments of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, and that they confer grace." Rome's five spurious sacraments are confirmation, penance, extreme unction, orders, and matrimony.

Q. 9. *Specify the points wherein Protestants differ from Romanists in regard to the sacraments.*

A. They differ in regard to their number, their matter and form, their design and necessity, their ministerial administrators, and the authority on which alone they should rest. [2]

Q. 10. *What changes has the Church of Rome made in regard to Baptism and the Lord's Supper?*

A. She has altered both their form and character, declaring Baptism to be essential to salvation, and making the Supper a sacrifice as well as a sacrament.

Q. 11. *What are Rome's great requisites to the perfecting of a sacrament?*

A. The Council of Florence specified three:—"The matter" of the sacrament, "the form" of it, and "the person and intention" of the administrator. These requisites being present, Rome affirms that the sacrament confers grace.

Q. 12. *What is Rome's teaching in regard to the inherent efficacy or virtue of her sacraments?*

A. The Council of Trent decreed that "Whosoever shall affirm that grace is not conferred by the sacraments of the new law by virtue of the act performed (*ex opere operato*),

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[1] De Sac., pars. ii., sec. 10.

[2] For detailed examination, see succeeding chapters.

but that faith in the divine promise is all that is necessary to obtain grace, let him be anathema." By the phrase *ex opere operato* is meant "by the operation of the sacrament alone," as contradistinguished from *ex opere operantis*, which is intended to signify an act of faith on the part of the receiver.

Q. 13. *How did Bellarmine explain this inherent sacramental efficacy?*

A. He said that the sacraments "do not contain grace in the same way that a cup contains medicine, but in the same way that an arrow contains death."

Q. 14. *Is Rome's theory supported by Scripture?*

A. No. It ignores altogether the need of the Holy Spirit, who alone can impart efficacy to any ordinance; and it overlooks the fact that the Word of God, the sword of the Spirit, is the primary instrument of grace. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." [1]

Q. 15. *Has the Church of Rome given any reason for the multiplication of sacraments to the number of seven?*

A. The Council of Trent Catechism supplies a reason which is equally ingenious and absurd. It says:—"The number must be seven, for in order to exist and contribute to his own and the public good, seven things are necessary to man:—to be born; to grow; to be nurtured; to be cured when sick; to be strengthened when weak; to have magistrates to govern him; and to perpetuate himself by legitimate offspring." The seven sacraments are said to correspond with, and meet each of, these necessities in due order.[2]

Q. 16. *Do the analogies which Rome suggests here hold good?*

A. No. The new born child, *e.g.*, needs to be nurtured *immediately* and *constantly* after birth, whereas the newly baptised infant cannot receive the Eucharist for *years after* baptism; the same holds good in regard to confirmation and penance.

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[1] 1 Peter i. 23.

[2] See Appendix.

Q. 17. *When were the seven sacraments first decreed in the Church of Rome?*

A. Not till 1442, when the number was promulgated by a Synodal Letter from Pope Eugenius IV. to the Armenians. Prior to that time all the seven were observed in the Romish Church, but there was much dispute as to their number and order; only in 1439 was the matter authoritatively settled by the Council of Florence.[1]

Q. 18. *What distinction did this Papal letter make between three of the sacraments and the other four?*

A. It affirmed that "baptism, confirmation, and orders impress indelibly a character on the soul, *i.e.*, a certain spiritual sign distinguishing the receiver from others; hence they are not repeated on the same person."[2]

Q. 19. *What peculiar views does the Church of Rome hold as to the comparative excellence or virtues of the several sacraments?*

A. The Council of Trent declared that the sacraments are not equal[3]—in condemnation of the opinion of Luther that "one sacrament is not more excellent than another, since they all consist in the Word of God." It also declared the superexcellence and necessity of certain of them, declaring that Baptism is necessary (to salvation) for all, Penance for those who have sinned after Baptism, and the Eucharist for all at least in desire (in voto).[4]

Q. 20. *Show that the five sacraments added by Rome are not properly sacraments.*

A. Of the five, three are not even named in Scripture, viz., Confirmation, Penance, and Extreme Unction; they are therefore without authority. "Orders" were appointed by Christ, but not the orders adopted by the Church of Rome; and no sacramental sign accompanied the appointment. Matrimony also was without any outward sign, and it was instituted before the fall.

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[1] Elliott's "Delineation," p. 91.
[2] See Copy of Letter in Elliott's "Delineation," pp. 91, 92.
[3] Sess. vii., can. 3, De Sac.
[4] Liguori on Council of Trent, pp. 127, 128.

Q. 21. *Has the church a right to appoint ordinances or sacraments without express authority from God?*

A. No; this right is reserved to Christ, the church's Head and Lord. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."[1] "Teaching them to observe all things whatsoever I have commanded you."[2] "But in vain they do worship Me, teaching for doctrines the commandments of men."[3]

Q. 22. *What is Rome's manifest design in the multiplication of ceremonies and sacraments?*

A. It is to exalt the priestly office in the estimation of the people, and thereby bring them more under the power of "the church," *i.e.*, "the clergy."

Q. 23. *Mention some of the most serious errors that are bound up with Rome's theory of the sacraments.*

A. (1) It wholly ignores the great doctrine of salvation through faith, for it teaches that the sacraments in and of themselves confer grace. (2) It exalts unduly the functions of the priesthood, by suspending the efficacy of the sacrament on the "intention" of the administrator. (3) It virtually condones the most flagrant immorality on the part of the administrator, for the grossest wickedness does not disqualify him for administering any sacrament, neither does it make the sacrament invalid in conferring grace. (4) It actually encourages ungodliness and crime, for it teaches that the sacraments impress upon the soul an indelible character of grace and holiness; that too altogether irrespective of what the life of the receiver may be.

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[1] Deut. xii. 32. [2] Matt. xxviii. 20. [3] Matt. xv. 9.

CHAPTER XII.

Baptism.

"Do Thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash Thou me, and then I shall
Be whiter than the snow."—Ps. li. 7.

"Repent, and be baptised."—Peter.[1]

Q. 1. *What is Baptism, according to the teaching of Scripture?*

A. In the words of the Shorter Catechism it is "a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,[2] doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."[3]

Q. 2. *Does Baptism of itself communicate any spiritual blessings to the receiver?*

A. No; in and of itself it possesses no saving virtue. It is only a sign; but when received by believers for themselves or for their children it is also a seal,[4] confirming to their minds the promises of the covenant of grace.

Q. 3. *Is it essential to salvation?*

A. No. It is obligatory, because commanded by Christ, who also promised a blessing with it to His children; but it is not essential to salvation.

Q. 4. *State the peculiar doctrines of the Church of Rome in regard to Baptism.*

A. She holds (1) that baptism regenerates the soul and secures the pardon of all past sin; (2) that it is absolutely necessary to salvation; and (3) that it may be administered by the laity as well as by the priesthood, by women as well as men, and by heretics.

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[1] Acts ii. 38.
[2] Matt. xxviii. 19.
[3] Rom. vi. 4; Gal. iii. 27.
[4] Acts ii. 41.

Q. 5. *Prove this from Romish documents.*

A. The decrees of the Council of Trent furnish proof.[1] Butler's Catechism declares that "Baptism cleanses from original sin, makes us Christians, children of God, and heirs to the kingdom of heaven; it remits the actual sins committed and all the punishments due to them; it is necessary to salvation, for without it we cannot enter the kingdom of God; and not only the pastors of the church, but in case of necessity, any layman or woman can give it."

Q. 6. *What additions has the Church of Rome made to the original rite of Baptism?*

A. The Trent Catechism declares that, "Although, in case of necessity, simple water, unmixed with any other ingredient, is sufficient for the matter of baptism, yet when administered in public, with solemn ceremonies, the Catholic Church, guided by Apostolic tradition, the more fully to express its efficacy, has uniformly observed the practice of adding holy chrism." Along with the use of water and the consecrated oil, there is also the exorcism, the salt, the sign of the cross, the spittle, the white garment, and the burning light—all of which are considered necessary to complete the Romish rite of baptism.[2]

Q. 7. *What Scripture does Rome adduce for her theory that Baptism regenerates the soul, and secures the pardon of all past sin?*

A. She adduces the words of Peter, as translated by herself, "Do penance, and be baptised every one of you in the name of Jesus Christ for the remission of sins;"[3] and also the words of Paul, which the Council of Trent quoted thus:—"As many as have been baptised have put on Christ."[4]

Q. 8. *Do these quotations prove baptismal regeneration?*

A. No. Peter commanded the people to *repent* (not "do penance") and believe in Christ, and thereby the remission of all their sins would be secured. Of that

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[1] Sess. vii., De Sac. canons 4, 6, De Bap., can. 4, 5.
[2] See Appendix. [3] Acts ii. 38. [4] Sess. v. par. 3.

remission baptism was to be, not the procuring cause, but the sign. The words of Paul were mutilated by the Council. Paul said:—"As many of you as have been baptised *into Christ* have put on Christ."[1] The context shows that Paul was writing to those who were "the children of God by faith in Christ Jesus;" and the words "baptised into Christ" mean, not (as the Council affirmed) that baptism was the means whereby "the merit of Jesus Christ was applied" to them, but that the ordinance was the outward symbol of saving faith already possessed, a profession of which had been made in baptism.

Q. 9. *What Scripture does Rome adduce for her theory that baptism is necessary to salvation?*

A. She adduces the words of Christ, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God";[2] and also, "He that believeth and is baptised shall be saved."[3]

Q. 10. *What is the meaning of the first of these passages?*

A. Christ refers here to regeneration and spiritual purification by the Holy Spirit, and His words indicate the union of the symbol and the thing symbolised in the case of all believers.

Q. 11. *What is the meaning of the second of these passages?*

A. Christ here enjoins the duty of attending to baptism as a divine ordinance; but that baptism is not essential to salvation is proved by the remaining portion of the verse which Rome is careful not to quote, "but he that believeth not shall be damned." Christ does not say, "he that is not baptised," but "he that believeth not."

Q. 12. *Mention a case which proves that baptism does not regenerate the soul.*

A. Simon the sorcerer was baptised by Philip in due form, but Peter said to him afterwards, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."[4]

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[1] Gal. iii. 27.
[2] John iii. 5, in Keenan's "Controversial Catechism," p. 162.
[3] Mark xvi. 16.
[4] Acts viii. 21.

Q. 13. *Mention a case which proves that baptism is not necessary to salvation?*

A. The penitent thief on the cross could not have been baptised, yet he went at death to Paradise.

Q. 14. *What answer does Rome make to this case?*

A. Liguori says that the case of the penitent thief is not a case in point, inasmuch as "the obligation of Baptism did not commence till after the death of the Saviour."[1] Liquori forgets that the penitent thief did not die till after Christ had died.

Q. 15. *Does the Church of Rome furnish any evidence for her contention that baptism may be administered by any one?*

A. No. The only reason suggested by her leading doctors is that it is sometimes necessary, to prevent the eternal loss of infants.

Q. 16. *What is her teaching in regard to the fate of infants dying unbaptised?*

A. The Trent Catechism declares that "Infants, unless regenerated unto God through the grace of baptism, whether their parents be Christian or infidel, are born to eternal misery and perdition."[2]

Q. 17. *Has Rome adduced any Scriptural warrant for the additions she has made to the "matter" of the rite of baptism.*

A. No; she can only adduce tradition.

Q. 18. *What claim does the Church of Rome make in regard to all baptised persons?*

A. She claims (1) that they must be in subjection to her:[3] the Constitutions of Benedict XIV. declare that "he who receives baptism from a heretic becomes by virtue thereof a member of the Catholic Church;" (2) that they are bound, whether willing or unwilling, to obey all the laws of the Church, both Scriptural and traditional;[4] (3) that the Church has a right to compel them by coercive measures to conform to her laws.[5] It was to multiply the

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[1] Liguori on the Council of Trent, p. 128.
[2] Elliott's "Delineation," p. 122.
[3] Pio Nono's Letter to the Emperor of Germany.
[4] Conc. Trid., Sess vii., can. 8. [5] Ibid, can. 14.

subjects over whom she might exercise such claims that the Church of Rome was so liberal as to make baptism by heretics valid.

Q. 19. *Give an illustration of the manner in which Rome adds to her ranks when she sends missionaries to the heathen.*

A. She simply baptises all and sundry who will accept the ordinance. Seymour tells how a tribe of Indians was converted:—"The whole tribe marched down to the river, and the Roman Catholic priest, without a word of instruction, sprinkled water on every one in the usual form, and then hung a cross by a string around the neck of each, telling them they were now Christians. The Indians departed precisely as they came, heard no preaching, received no instruction, exhibited no sign of Christianity, made no profession of any faith, and departed precisely as they came, as naked, as savage, as wild, as ignorant, and as heathen, with the only difference that each had a little cross suspended around his neck."[1]

Q. 20. *Are not Rome's doctrines and practices in regard to baptism to be traced to a heathen origin?*

A. Yes. The two most prominent ideas, viz., the necessity of baptism to salvation, and its power to regenerate, are purely Pagan. Virgil tells of the souls of unhappy infants who died before receiving, so to speak, "the rites of the church," and who were on that account excluded from Elysium. Also, in the Chaldean mysteries, baptism always preceded instruction, and Tertullian assures us that those who were baptised were promised regeneration, and the pardon of all their perjuries.

Q. 21. *Sum up briefly the result of Rome's unscriptural teaching in regard to baptism.*

A. It substitutes baptism for the atonement of Christ and the regeneration of the soul, thereby making faith void; it makes the form everything and the thing signified nothing. By the inculcation of such doctrine the Church of Rome incurs the fearful guilt of deceiving and ruining souls.

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[1] "Mornings among the Jesuits," p. 190.

CHAPTER XIII.

CONFIRMATION.

"Except the Lord do build the house,
The builders lose their pain:
Except the Lord the city keep,
The watchmen watch in vain."—Ps. cxxvii. 1,

"Who are kept by the power of God."—Peter.[1]

Q. 1. *What is Confirmation, the next sacrament in Rome's list?*

A. It is defined as "A sacrament instituted by our Lord by which the faithful, who have already been made children of God by baptism, receive the Holy Ghost by the prayer, unction or anointing with oil, and the laying on of the hands of a bishop, the successor of the apostles; it is thus that they are enriched with gifts, graces, and virtues, especially with the virtue of fortitude, and made perfect Christians and valiant soldiers of Jesus Christ, to stand through life the whole warfare of the world, the flesh, and the devil." [2]

Q. 2. *By whom must this so-called sacrament be administered?*

A. By a bishop. A heretic may administer baptism, any priest can administer Mass, but only a bishop can "confirm."

Q. 3. *Describe the order followed in Confirmation.*

A. The bishop, holding out his hands, prays that the Holy Ghost may descend on those who are to be confirmed; he then makes the sign of the cross with olive oil and balsam on their foreheads; and finally, striking them on the cheek to put them in mind that by Confirmation they are strengthened to suffer for Christ, he gives them the kiss of peace.

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[1] Peter i. 5.

[2] "Catholic Belief," pp. 97, 98.

Q. 4. *Does the Church of Rome hold that this sacrament has divine virtue in itself?*

A. Yes. "By it a certain dedication and consecration of the soul is made to God, the mark of which is left ever on the soul; this mark is called a character, and can never be effaced."[1]

Q. 5. *What Scripture is adduced in favour of Confirmation?*

A. Liguori says that "We find in Acts viii. 14, that Peter and John were sent to give the Holy Ghost (that is the sacrament of Confirmation) to the Samaritans who had been baptised by Philip the deacon."[2] The case of Paul at Ephesus is also adduced.[3]

Q. 6. *Do these portions of Scripture furnish any support for Rome's sacrament?*

A. No. In the cases referred to, the laying on of hands was for the communication of the Holy Ghost and miraculous gifts. That it was so in the first of the two cases referred to is manifest from the fact that Simon Magus wished to purchase the same with money:[4] in the second, those on whom Paul laid his hands "spake with tongues and prophesied." These cases neither implied, nor do they justify, a stated ordinance of imposition of hands on baptised persons who reach a certain age.

Q. 7. *Specify in detail the points of difference between the "laying on of hands" mentioned by Paul in his letter to the Hebrews,*[5] *and the Romish sacrament of Confirmation.*

A. There is nothing in common between them. (1) The former was not a sacrament, for there was no visible sign; but Romanists have invented a sign—chrism or ointment composed of olive oil and balm—for the latter. (2) The former, when it took place in the case of the baptised, took place immediately after baptism; but Confirmation, in the case of those baptised in childhood, is not allowed till they are seven years of age. (3) The former was always associated with the conferring of the

[1] "Catholic Belief," pp. 97, 98
[2] Liguori's "Council of Trent," p. 150.
[3] Acts xix. 6.
[4] Acts viii. 18.
[5] Hebrews, vi. 2.

Holy Spirit, or of miraculous gifts; but there is no evidence that Confirmation is ever accompanied by either. (4) The former was never associated with godfathers and godmothers, chrism, the stroke on the cheek, or the salutation of love; all of which are of the very essence of Confirmation, and are without warrant in the Word of God.

Q. 8. *Did not the power to confer miraculous gifts and bestow the Holy Ghost cease with the apostles?*

A. It did; and there is no record in Scripture of Christ having appointed the imposition of hands by a "bishop" to be one of the ceremonies or ordinances of the church.

Q. 9. *What is the "anointing" of which Paul speaks when he says, "Now he which stablisheth us with you in Christ, and hath anointed us, is God"?* [1]

A. It is the anointing, not with chrism as Rome affirms, but of the Holy Spirit; as is made evident in the verse that follows, "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Q. 10. *What is the only "confirmation" that is to continue in the church to the end of time?*

A. It is that which comes by the blessing of God on the duly appointed means of grace—the reading and preaching of the Word, the administration of baptism and the Lord's Supper, and prayer. "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." [2] The duties of pastors and people are clearly and minutely specified in the New Testament, and Confirmation is not once mentioned.

Q. 11. *What view are we bound to take of this so-called sacrament of Confirmation?*

A. It is wholly of human institution; the qualifications for receiving it are altogether superficial; it proceeds upon the supposition that the receiver is already a child of God; and assuming, as it thus does, what in many cases must be false, it is calculated to foster a false security in the receiver, and to ensnare rather than to "confirm."

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[1] 2 Cor. i. 21.

[2] 1 Peter v. 10.

CHAPTER XIV.

The Eucharist.

"The meek shall eat, and shall be fill'd;
They also praise shall give
Unto the Lord that do Him seek:
Your heart shall ever live."—Ps. xxii. 26.

"For Christ also hath *once* suffered for sins."—Peter.[1]

Q. 1. *How does the Church of Rome define the next sacrament in her list, the "Eucharist"?*

A. She defines it thus:—"The Holy Eucharist is the true body and blood of Jesus Christ under the outward appearance of bread and wine."[2]

Q. 2. *Of what Scripture sacrament is the Romish Eucharist a corruption?*

A. It is a substitute for, and a corruption of, the Lord's Supper, which is also sometimes called the Eucharist, "the giving of thanks."

Q. 3. *What is the meaning and design of the Lord's Supper?*

A. It is a sacrament in which, under the symbol of bread and wine given and received, Christ's "death is showed forth; and the worthy receivers are, not after a corporal or carnal manner, but by faith, made partakers of His body and blood, with all His benefits to their spiritual nourishment and growth in grace."[3]

Q. 4. *What are the leading truths set forth in this definition of the sacrament?*

A. (1) The bread and wine are symbols, and symbols only. (2) Christ is present in the sacrament spiritually, and spiritually only. (3) The ordinance is in no sense sacrificial, but is commemorative and sacramental only. (4) The partaker receives the blessing, not through any

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[1] 1 Peter iii. 18.
[2] Di Bruno's "Catholic Belief," p. 68.
[3] Shorter Catechism, Q. 96.

inherent virtue in the elements or in the sacrament itself, but through faith in Christ only.

Q. 5. *Are these truths accepted by the Church of Rome?*

A. No; they are rejected by her in every particular.

Q. 6. *What is her doctrine in regard to the visible sign—the bread and wine?*

A. She affirms that the bread and wine are changed "truly, really, and substantially into the body and blood, together with the soul and divinity, and the bones and sinews of Christ;"[1] and this change she calls *Transubstantiation.*

Q. 7. *What is her doctrine as to the nature and design of the sacrament?*

A. She affirms that in it Christ is offered up "a true, proper, and propitiatory sacrifice to God for the living and the dead";[2] and this she denominates the *Sacrifice of the Mass.*

Q. 8. *What is her doctrine in regard to the manner in which the elements in this sacrament should be regarded?*

A. She affirms that the consecrated and "transubstantiated" wafer and wine must be adored as Christ;[3] and this she calls the *Adoration of the Host.*

Q. 9. *Indicate briefly how the sacrament is observed in the Romish Church.*

A. The ceremony is designed to be, not a copy of the Lord's Supper, but a theatrical representation of the last sufferings of Christ. There is a stone altar, sometimes most ornate and costly, which is arranged that it may in some sort represent the cross: on the altar, besides two lighted wax tapers, an incense pan, a pot for water, a crucifix, and a bell, there is the cup containing wine mingled with water, and the patten holding the bread: and at the altar is the priest, clothed with certain vestments designed to be emblematic of the different circumstances connected with the crucifixion of Christ.[4] After an almost

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[1] Catechism of the Council of Trent.
[2] Pius IV. Creed, Art. 5.
[3] Conc. Trid., Sess. xiii. cap. v.
[4] See Appendix, Chapter xvi. Q. 16-18.

endless variety of forms and prayers and readings, the priest consecrates the elements by pronouncing over them the words *hoc est enim corpus meum*, "This is my body"; then the bell rings thrice, and the bread being lifted up in view of the congregation, under the name of the Host or Sacrifice, the people kneeling, adore it as God; other ceremonies having followed, the priest finally distributes the wafers among the people, and drinks the wine himself. Rome's sacrament, in short, profanely dramatises the crucifixion of Christ, beginning with His betrayal in the garden, after the Lord's Supper had ended.

Q. 10. *What thought most readily strikes the mind after reading the details of such an elaborate and fantastic service?*

A. That it bears no resemblance to the ordinance instituted by Christ.

Q. 11. *Mention other features of the Romish sacrament which are of interest, as showing how Rome regards and uses it?*

A. The following are worthy of attention. (1) She withholds the cup from the laity, giving them only the bread. (2) She conducts the service in an unknown tongue, the Latin. (3) She also teaches the following:—(*a*) that though after transubstantiation the bread and wine are respectively changed into the body and blood of Christ, yet that the bread separately, and the wine separately, is entire Christ, even every particle of bread and drop of wine being entire Christ;[1] (*b*) that the partaker "obtains the pardon of sins, and all other graces and blessings through Christ";[2] (*c*) that masses benefit souls in purgatory;[3] (*d*) that although the wine is changed into blood, the sacrifice is an "unbloody" one;[4] (*e*) that in any of the following circumstances the sacrament is null and void:—if intention be awanting on the part of the officiating priest, if the bread be not wheaten bread, if the wine be sour or pressed from unripe grapes, if the words of

[1] Conc. Trid., Sess. xiii., cap. iii.
[2] Butler's Catechism, p. 49.
[3] Conc. Trid., Sess. xxii., can. 3 and 4.
[4] Conc. Trid., Sess. xxii., cap. ii; Council of Trent Catechism; Challoner's "Catholic Christian Instructed," p. 102. Derby, 1843.

consecration be not properly repeated, if the sacrament be not dispensed in a consecrated place with waxen lights, between dawn and mid-day, and by a priest in proper sacerdotal vestments duly blessed, with other circumstances too numerous to mention.[1]

Q. 12. *Does not the enumeration of the last mentioned details go to prove that there must be great uncertainty in regard to the valid consecration of the host?*

A. It does, for neither celebrator nor partaker can tell whether all the necessary conditions have been satisfied. From time to time persons have even been poisoned by the host: the Pope himself does not venture to receive the wafer until the product of the cook has first been tasted by an officer appointed for that purpose, whose life is presumably less precious than the Pope's.[2]

Q. 13. *Did the Church of Rome teach her peculiar doctrine of the Eucharist early in her history as a church?*

A. No. The Fathers rejected the doctrine; and the infallible popes of the church for centuries never dreamt of it. One Pope, Gelasius (492), absolutely denied it: he said:—"Yet the substance or nature of the bread and wine does not cease."[3] It was first broached in 637 by a friar named Anastasius, who was followed a century later by a monk named John Damascene; but it was not till the ninth century that the doctrine was fully developed in the hands of Paschus Radbert, Abbot of Corbie, in France. At first it was strongly opposed, but latterly it gained acceptance; and in 1215 it was adopted by the fourth Council of Lateran, under Innocent III., and finally sanctioned by the Council of Trent, 1551, Sess. XIII.

Q. 14. *On what portions of Scripture does Rome base her views of the sacrament?*

A. On the following:—Matt. xxvi. 28, 29; Mark xiv. 14-20; John vi. 51-56; 1 Cor. xi. 23-28. These are examined in succeeding chapters.

[1] Roman Missal, De Defectibus Missæ, Elliott's "Delineation," p. 180. See Appendix.

[2] Rom. Cath. Calendar, p. 146.

[3] For references in proof see Collette in "Novelties of Romanism," p. 51

CHAPTER XV.

TRANSUBSTANTIATION.

"Because my soul in grave to dwell
Shall not be left by Thee;
Nor wilt Thou give Thine Holy One
Corruption to see."—Ps. xvi. 10.

"Whom the heaven must receive until the times of restitution of all things."—Peter.[1]

Q. 1. *What interpretation does the Church of Rome put upon the words of instituting the Lord's Supper in the Gospels and Paul's first letter to the Corinthians?*

A. She declares that they teach the doctrine of Transubstantiation, *i.e.*, that after the words of consecration are pronounced, the bread and wine, although unchanged in their species or appearance, are changed as to their *substance*, and converted into "the body and blood, together with the soul and divinity," and "the bones and sinews of Christ."[2]

Q. 2. *When was this doctrine of change of substance, without change of species or appearance, first introduced into the Church?*

A. It was first mooted in the ninth century by Paschasius Radbertus, a Benedictine monk. The word "transubstantiation" was first used about 1100 by Stephen, Bishop of Augustodunum. The doctrine was first formally adopted and promulgated by the Lateran Council, in 1215, under Innocent III.; and it was reaffirmed by the Council of Trent.[3] It is remarkable that an infallible church should have continued to celebrate the Eucharist for twelve centuries in ignorance of this doctrine, which she now regards as so essential that to deny it is to be accursed.

Q. 3. *Is this doctrine of vital importance in the Church of Rome?*

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[1] Acts iii. 21. [2] Catechism of Trent. [3] Sess. xiii., canons 1-4.

A. Yes. It is the chief corner stone of the doctrine of the Mass; for, if Transubstantiation be taken away, the Mass is nothing but a lie.

Q. 4. *Was the Council of Trent either clear or consistent in its definitions of Transubstantiation?*

A. It was neither; it exhibited great confusion of thought, and enunciated doctrines wholly inconsistent with each other. This was inevitable, seeing that it undertook to explain a doctrine which was antagonistic alike to reason and Scripture.

Q. 5. *Give an illustration of this.*

A. In the second canon of the XIII. Session the Council affirmed the "wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood" of Christ; and in the third canon it declared that "the whole Christ is contained under each species, and under every part of each species, when separated" (this is the doctrine of *Concomitance*).[1] These two doctrines are altogether contradictory; for if, according to the first, the bread is changed into Christ's body, and the wine into His blood, it must take bread and wine *combined* to furnish a full presentation of Christ; in which case it is not possible that there can be an entire Christ in each element separately, and in each particle of bread and drop of wine. The part cannot be equal to the whole.

Q. 6. *On what plea does the Church base the doctrine of Transubstantiation?*

A. On the plea that Christ's words, "This is My body" must be understood literally. The Council of Trent declared that it was "a crime" and "satanical" to explain these words as a trope or a figure.[2]

Q. 7. *Does she consistently apply this canon of interpretation to the whole of the passage, and interpret all the words of Christ spoken on that occasion literally?*

A. No, she applies it only to the words, "This is My body." The other parts of the record she interprets figuratively.

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[1] See Appendix.

[2] Sess. xiii. cap. i.

Q. 8. *Prove that this is so.*

A. She says that "the cup," in the clause "this cup is the new testament in My blood," must mean, not literally the cup, but synecdochically the wine that it contained. In the same way she says that when, after Christ had blessed the elements, He spoke of the wine as being "the fruit of the vine," these words must also be understood figuratively. In fact, she interprets every saying of Christ in the upper room figuratively, except the one that was most manifestly figurative. She is driven to do this in order to find warrant for her theory of transubstantiation.

Q. 9. *Prove that the Church of Rome is in error when she interprets the words "This is My body" literally.*

A. It is proved (1) by the occasion on which the ordinance was instituted; (2) by the structure of the sentence; (3) by the design of the ordinance itself; (4) by Christ's procedure when He instituted the ordinance; and (5) by other words of Christ spoken at the time of institution.

Q. 10. *Prove it from the* occasion *on which the ordinance was instituted.*

A. The occasion was the observance of the Passover, which was a figurative feast. The words of Moses at the institution of the Passover were, "It (*i.e.*, the lamb) is the Lord's passover"; and no Jew was so irrational as to suppose that those words were to be understood literally, as meaning that the lamb was *transubstantiated* into the Lord's passing over the houses of the Israelites. The Eucharist was instituted at the Passover, and took its place; and it is significant that the words of institution in the two ordinances were analogous—"It is the Lord's passover," "This is My body." The language therefore was figurative.

Q. 11. *Prove it from the* structure *of the sentence.*

A. In the Hebrew language and its dialects it was a usual custom to use the phrase "this is," with the meaning "this signifies" or "represents." Such a mode of expression was idiomatic. Thus:—"the seven good kine are seven years," "the ten horns are ten kings," "the

seven candlesticks are the seven churches," "all flesh is grass," "that rock was Christ," "I am the door." And in our own language, with its extended vocabulary, it is a common practice to use the word "is" in the same way. So Christ says, "This is My body," *i.e.*, it is a sign or memorial of it.

Q. 12. *Prove it from the* design *of the ordinance.*

A. The ordinance was designed to be commemorative, "Do this *in remembrance* of Me." If the bread, instead of being a sign, was converted into the thing signified, that is, into the actual body and divinity of Christ, then in no sense could the ordinance have been designed to be a sacrament or memorial of Christ. But being commemorative of an absent and ascended Lord, the bread was of necessity only a sign or symbol of the body of Christ.

Q. 13. *Prove it from Christ's* procedure *when He instituted the ordinance.*

A. When Christ instituted the sacrament He took the bread and brake it. Are we to suppose that He had two bodies in the upper room in Jerusalem, the one living the other dead,—the one body breaking, distributing, and partaking of the other; the one body being offered up as a sacrifice that night, the other to be offered up as a sacrifice the following day? The theory of transubstantiation commits the Romanist to all these impious absurdities.

Q. 14. *Prove it from* other words *of Christ spoken at the time of institution.*

A. When Christ instituted the sacrament He said, "As often as . . . ye do show (that is, celebrate or set forth) the Lord's death," meaning thereby that every observance of the sacrament would be *a setting forth* of the death that the Saviour was about to suffer on Calvary; whereas Rome's teaching is, that the observance of the ordinance is not a *showing*, but an *actual repetition*, of the death of Christ. In the same way, the words "till He come," contradict Rome's theory that Christ is *already present*, "body and blood, soul and divinity," on her altars. Still further, Christ said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new

with you in my Father's kingdom";[1] will Rome interpret this to mean that Christ will drink His own blood in heaven?

Q. 15. *Does not the exaltation of Christ disprove Rome's interpretation?*

A. Yes.[2] So sacred was Christ's person, even before His ascension, that He said to Mary, "Touch Me not";[3] and it is unscriptural and irrational to suppose that His now glorified body should be subjected to the shame of being humiliated afresh continually on the altars of Rome.

Q. 16. *Show that the perishable nature of the consecrated wafer disproves Rome's interpretation.*

A. Rome admits that the wafer, even when transubstantiated into the body of Christ, may corrupt and be subjected to the vilest treatment; whereas the Psalmist declares, "Neither wilt thou suffer thine holy One to see corruption."[4]

Q. 17. *Do the senses not testify against Rome's interpretation?*

A. Yes; all the senses testify against it, for they declare the bread to be still bread, and the wine to be still wine. According to Rome's teaching we are required to reject the evidence of our senses, and accept the absurd and impossible idea that one body may be substituted for another without the presence of a single property of the new body to attest the change. If we must distrust our senses, then we can believe in nothing. Luke speaks of the senses as furnishing "infallible proofs."[5] Christ Himself appealed to the senses, "Handle Me and see."[6]

Q. 18. *Show that the laws of matter disprove Rome's interpretation.*

A. (1) The same body cannot be in more places than one at the same time; but, according to Rome's theory, the body of Christ is in many places at the same time, and that, too, at the bidding of the priests of Rome—in heaven at the right hand of God, and on every Romish altar.

[1] Matt. xxvi. 29.
[2] Phil. ii. 9.
[3] John xx. 17.
[4] Ps. xvi. 10.
[5] Acts i. 3.
[6] Luke xxiv. 39; John xx. 27.

Rome says in answer to this, that with Christ all things are possible; but this theory overdoes the miraculous altogether. (2) The same body cannot possess opposite properties at the same time; but the body of Christ is declared to be glorified in heaven, and at the same time humbled on earth, under the appearance of bread and wine. (3) When a body is divided into parts, the parts cannot individually and separately be equal to the whole; whereas, the body of Christ is not only declared to be complete in every one of the millions of wafers handled by the priests of Rome, but if each single wafer was broken into a thousand pieces, each part is declared to be a whole Christ. The Council of Trent wisely refrained from any attempt to explain this novel and mysterious doctrine.[1]

Q. 19. *Does the theory of Transubstantiation not amount to blasphemy?*

A. It is part of the crowning blasphemy of Rome. It implies that the priest can, by the utterance of a few words of consecration (so called), create, out of a piece of bread and a few drops of wine, the body and blood of Christ, and not only His body, but even His "soul and divinity." Blasphemy could not farther go. "The workman made it; therefore it is not God."[2]

Q. 20. *Is there any force in the interpretation which the Council of Trent Catechism puts on the words of Paul, "Not discerning the Lord's body,"*[3] *viz., "Not discerning, under the bread and wine, the Lord's body which is concealed in them"?*

A. No. The interpretation proceeds on a misconception of Paul's meaning and argument. The great sin of the Corinthian Church was the not discriminating between the Lord's Supper and their common meals; and they did not "discern the Lord's body," in the sense that they did not understand the spiritual meaning of the ordinance, nor observe it believingly as a "showing the Lord's death till He come."

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[1] See Appendix. [2] Hosea viii. 6. [3] 1 Cor. xi. 29.

Q. 21. *How are we to understand Christ's discourse recorded in the sixth chapter of John?*

A. It had no reference to the Eucharist; in it, moreover, Christ spoke in the present tense, while He was yet alive and present with them:—"*I am* the living bread which came down from heaven, if any man eat of this bread he shall live for ever." That these words were to be understood figuratively is self-evident; and this is farther confirmed by His saying afterwards:—"It is the spirit that quickeneth; the *flesh profiteth nothing;*" and "he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."[1] Cardinals Cajetan and Cusanus declared that this discourse did not refer to the sacrament.

Q. 22. *If the Church of Rome interpreted this discourse of Christ literally, as if it applied to the Eucharist, to what consequences would she be logically driven?*

A. She would be compelled to make the sacrament essential to salvation, seeing that Christ said, "Except ye eat the flesh of the Son of man ye have no life in you;"[2] she would give the cup to the laity, seeing that Christ said, "Except ye drink His blood ye have no life in you;"[2] and she would teach that this sacrament can save the soul, seeing that Christ said, "Whoso eateth My flesh and drinketh My blood hath eternal life."[3] But she does none of these things.

Q. 23. *Is it not admitted by learned authorities in the Church of Rome that the doctrine of Transubstantiation is not to be found in the Word of God?*

A. Yes. Cardinals Cajetan and Bellarmine both admitted that the doctrine was not to be found in Scripture, but was received only on the authority of the Church. The former said:—"That part which *the Gospel hath not expressed*, viz., the conversion of the bread into the body and blood of Christ, we have received expressly *from the Church*."[4] The latter said:—"It is not altogether im-

[1] John vi. 63; 35. [2] John vi. 53. [3] John vi. 54.
[4] Cajetan in iii. 9, 75, ar. i., p. 130, col. 1, quoted by Collette.

probable that there is no express place of Scripture to prove Transubstantiation without the declaration of the Church."[1]

Q. 24. *Did the Fathers countenance the doctrine of Transubstantiation?*

A. No; they plainly taught that the bread and wine were no more than types or figures of the body and blood of Christ.[2]

Q. 25. *What verdict are we warranted in passing on the dogma of Transubstantiation?*

A. It is a dogma repellent to reason and common sense; utterly opposed to the plain and obvious teaching of the Word of God; productive of the grossest superstition and idolatry; fitted to ensnare the souls of those who receive it; and most dishonouring to God.

CHAPTER XVI.

The Sacrifice of the Mass.

"No sacrifice nor offering
Didst Thou at all desire;
Mine ears Thou bor'd: sin off'ring Thou
And burnt did'st not require."—Ps. xl. 6.

"Christ also hath *once* suffered for sins."—Peter.[3]

Q. 1. *What service, or special act of worship, has the Church of Rome founded on her theory of Transubstantiation?*

A. The service which she calls the sacrifice of the Mass—a service which Romanists regard as the sum and essence of their worship, but which may properly be regarded as the crowning blasphemy of the Papal system.

Q. 2. *What is the meaning of this service?*

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[1] De Euch., lib. iii., c. xxiii., tom. iii., s. 11, p. 337, quoted in "Romanism Weighed," Preston.

[2] Ephrem, Macarius, Theodoret, Vigilius, Chrysostom, Augustine, quoted by Bungener, pp. 237-8.

[3] 1 Pet. iii. 18

A. The Church of Rome declares that the bread and wine of the Eucharist, being changed or transubstantiated into the body and blood of Christ, become an actual sacrifice of the body of Christ, and are offered up as such by her priests to God.

Q. 3. *What is the origin or significance of the name—the Mass?*

A. There is uncertainty in regard to this. Some suppose the name to have been derived from the Hebrew word *Missah*, signifying feast; others, with greater probability, suppose that it is derived from the Latin word *Missa*, in reference to the dismission of Catechumens and strangers who were not permitted to be present at the service.

Q. 4. *Give the Church's own authoritative definitions of the Mass, from which its true character may be gathered.*

A. The creed of Pope Pius IV. affirms that the Mass is "a true, proper, and propitiatory sacrifice for the living and the dead." The Catechism of the Council of Trent contains the following statements:—"We confess that the sacrifice of the Mass is one and the same sacrifice with that upon the cross; the victim is one and the same, Christ Jesus, who offered Himself once only a bloody sacrifice on the altar of the cross; the bloody and unbloody victim is still one and the same, and the oblation of the cross is daily received in the eucharistic sacrifice; the priest is also the same Christ our Lord; the ministers who offer this sacrament consecrate the holy mysteries, not in their own, but in the person of Christ; the priest does not say this is the body of Christ, but this is My body; the holy sacrifice of the Mass therefore is not only a commemoration of the sacrifice of the cross, but also a sacrifice of propitiation by which God is appeased and rendered propitious." [1]

Q. 5. *Can these statements be construed as meaning that the Mass is, in some sense, simply a representation, or application, of the sacrifice of Christ?*

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[1] See also Conc. Trid., Sess. xxii., cap. ii.

A. No. They mean that the Mass is, in and of itself, an actual propitiatory sacrifice, whereby God's anger is averted, and mercy and forgiveness procured for the worshipper. "It serves to appease God's wrath, to obtain remission of sins, redemption of souls, and all spiritual grace and salvation. It serves for all other necessities, as well of man as of beast, as well for the dead as for the living."[1]

Q. 6. *As these definitions change the sacrament into a sacrifice, how does the Church explain the inconsistency of this change?*

A. She affirms that the service is both a sacrament and a sacrifice; it is a sacrament, she says, when it is received by the faithful, and it is a sacrifice when it is offered up to God in the Mass.

Q. 7. *Is there any authority from Scripture for importing the idea of sacrifice into the sacrament?*

A. No; in Scripture the ordinance is a sacrament *always*, a sacrifice *never*. Rome's only authority for her view is tradition and her own practice.

Q. 8. *Mention some facts in connection with the Levitical law which effectually set aside the sacrificial idea in the sacrament instituted by Christ.*

A. The sacrifice of Christ was a sin offering; and according to the Levitical law a sin offering was never to be eaten.[2] The fact that the bread, in the ordinance as it was instituted by Christ, was eaten, demonstrates that the sacrament instituted by Him was not a sacrifice. The Levitical law also forbade the use of blood. The fact that the wine was partaken of at the institution of the Supper proves that it was not turned into blood, and that the ordinance was not a sacrifice.

Q. 9. *Is it not significant that the Church of Rome seldom speaks of the sacrament by the Apostolic name, "the Lord's Supper"?*[3]

A. Yes. It is most significant that this name does not occur once in the decrees and canons of the Council of

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[1] The Missal. [2] Lev. vi. 30. [3] 1 Cor. xi. 20.

Trent. Such a fact furnishes a key to Rome's perversion of the character and design of the sacrament; for with her the idea of a feast is kept in the background, while the idea of a sacrifice predominates.

Q. 10. *When the ordinance was instituted by Christ did the words of institution furnish any warrant for regarding the sacrament as a sacrifice?*

A. No. Christ's words, "which *is* broken for you," "which *is* shed for you," being in the present tense, prove that He spoke figuratively, and that therefore the idea of sacrifice was excluded. Moreover, the sacred historians inform us that Christ gave the bread and wine to *His disciples,* to be partaken of by them. It is not suggested in the sacred narrative that they were an offering *to God;* nor did Christ say one word to indicate that they were offered either as a eucharistic or propitiatory sacrifice to God.

Q. 11. *When Christ instituted the ordinance did He address any words to the apostles which could be construed as appointing them to act as* priests *in connection with the administration of the ordinance?*

A. No. His words were spoken to them as believing communicants, and *not as priests;* and what they were commanded to "do" was, not to offer up a sacrifice, but to partake of the memorials of their Saviour's dying love, and hand down the simple and impressive ordinance to succeeding generations, so that believers might always keep Christ "in remembrance."

Q. 12. *Did the Council of Trent affirm that Christ, when He instituted the ordinance, offered up to God a propitiatory sacrifice?*

A. No. The prelates could not agree as to whether Christ, on the night of institution, offered up Himself as a sacrifice or not; they agreed to affirm merely that He offered Himself to the Father under the species of bread and wine, without specifying the nature of the offering.[1]

[1] "Canons and Decrees of the Council of Trent, with History," by Rev. J. Waterworth, pp clxxxviii., clxxxix. See Appendix.

They did affirm, however, that the sacrament is *now* a propitiatory sacrifice.

Q. 13. *What end did the Church of Rome gain by making such a complete change in the character of the divine ordinance?*

A. By changing the sacrament into a veritable sacrifice she transformed her clergy into priests, for where there is a sacrifice there must be priests; and she endowed her priesthood with tremendous power, for, according to her teaching, they carry at their girdles the keys of the eternal world.

Q. 14. *State, in their order, the doctrines plainly affirmed in the Tridentine definition of the sacrament.*

A. The following are affirmed:—(1) That it is the same Jesus who was offered on the cross who is now offered daily in the Mass on all the altars of the Church of Rome. (2) That Jesus is present in the officiating priest as well as in the bread and wine. (3) That the Mass is a sacrifice that is truly propitiatory. (4) That the benefits of the Mass are available for the dead in purgatory, as well as for the living on the earth.

Q. 15. *Is there warrant for any of these doctrines in the ordinance as originally instituted?*

A. No; they are founded either on tradition, or on a wholly unwarranted interpretation of the words of institution. The difference between the Romish Mass and the original ordinance is so great that they have hardly one feature in common.

Q. 16. *Indicate the several respects in which the Church of Rome has innovated on the Gospel sacrament.*

A. She has innovated, not only on the meaning and design of the ordinance, which she has wholly corrupted, but also (1) on the part ascribed to Christ in instituting the sacrament; (2) on the part ascribed to those who received the sacrament; (3) on the materials of the sacrament itself; and (4) on the manner in which the sacrament was observed.[1]

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[1] See Appendix.

Q. 17. *In what respect has she innovated on the part ascribed to Christ?*

A. The priest who celebrates Mass must have abstained from food since the previous midnight, he must be arrayed in special vestments duly blessed,[1] and he is (supposed to be) endowed with power to transubstantiate the elements. Whereas Christ instituted the sacrament immediately *after* supper, He was dressed in His ordinary apparel, and He did not pretend to convert the bread and wine into His own flesh and blood.

Q. 18. *In what respect has she innovated on the part ascribed to the first receivers of the sacrament?*

A. She requires of her people that they receive the sacrament fasting, that before partaking they must go to confession and obtain from the priest the absolution of all their mortal sins,[2] that in partaking they must not "eat" but swallow the bread,[1] that they must not partake of the wine, and that they must worship the bread and wine as God. She teaches also that they may be benefited by communicating spiritually without communicating sacramentally.[3] In all these details the Mass is a complete departure from the original institution.

Q. 19. *In what details has she innovated on the materials used in the sacrament?*

A. She requires that the wine be mixed with water,[4] that the bread be prepared in the form of a wafer stamped either with the image of Christ, or the letters I.H.S., that there be a cross on the altar, with relics if they can be had, and that there be wax candles burning on the altar in the light of day. Not one of all these things had any place at the institution of the sacrament.

Q. 20. *In what details has she innovated on the manner of administering the sacrament?*

A. She requires that the priest in celebrating Mass turn his back to the people, that he administer it in an

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[1] See Appendix.
[2] Conc. Trid., Sess. xiii., cap. vii.
[3] Ibid., Sess. xxii., cap. vi.
[4] Ibid., Sess., xxii., cap. vii.

unknown tongue,[1] that he repeat some parts of the service in a low tone,[2] that he elevate and adore the elements, that he celebrate in the morning, that he pronounce the (so called) words of consecration "hoc est enim corpus meum" *before* giving the sacrament to the people, that he honour the saints and pray for the dead,[3] and that he "reserve" the Eucharist in the *sacrarium* for worship and further sacramental use.[4] Not one of all these things was done by Christ.

Q. 21. *Has the Church of Rome not innovated still further by appointing various kinds or forms of Masses?*

A. Yes. She has appointed differences in the manner of celebrating the Mass, these differences consisting in the elaborateness of the ritual, and the object for which the Masses are performed. There is *low* Mass, when a single priest simply reads the service, attended by one or more acolytes or clerks; there is *chanted* Mass, in which the service is chanted instead of being read; there is *high* Mass, in which the service is chanted in part by the priest and in part by the deacon and subdeacon, by whom as well as by several others the priest is assisted; there is *requiem* Mass, which is celebrated in order to redeem souls out of purgatory; there is *private* Mass in which no one but the officiating priest communicates, no matter how many may be present as witnesses; and there are Masses for domestic animals, stolen, strayed, or in sickness, that they may be recovered. Amid these varieties of form it is understood that an essential identity pervades them all.

Q. 22. *What is meant by Masses in honour of the saints?*

A. On the day of each particular saint the priests perform a special Mass in his honour, a Mass which otherwise would not have been performed, and they expect that in return for the honour that saint will intercede for them; they also express the trust that the merits of that saint will help to render Christ's sacrifice more acceptable

[1] Conc. Trid., Sess. xxii., cap. viii.
[2] Ibid., cap. v.
[3] Ibid., cap, ii., iii.
[4] Ibid., Sess. xiii., can. 7.

—that is, the merits of the saint are actually supposed to be necessary to enhance the value of the Redeemer's sacrifice in the sight of God. Blasphemy, or un-saintly impertinence, could not farther go.

Q. 23. *What explanation does the Church of Rome give of the supposed "immolation" of Christ in the sacrifice of the Mass: how or when is it supposed to take place?*

A. She says that by the *separate* consecration of the bread and the wine there is that separation of the body from the blood which is implied in the act of "immolation" or putting to death of the victim in sacrifice. Dr Challoner says that Christ dies mystically, inasmuch as His death is represented in the consecrating *apart* the bread and the wine,[1] to denote the shedding of His sacred blood at the time of His death.

Q. 24. *Is this view of the Immolation, or sacrifice of Christ in the Mass, compatible with the Romish doctrine of* Concomitance?

A. No; the two doctrines are wholly inconsistent with each other. The doctrine of "Immolation" proceeds on the theory that it requires the bread and wine *together*, when consecrated, to form one Christ, and that therefore the *separate* consecration of them is the actual separation of the body from the blood in the one Christ. The doctrine of "Concomitance" on the other hand proceeds on the theory that a perfect Christ—"body and blood, soul and divinity, bones and nerves"—is to be found in the bread by itself, and in the wine by itself, and in every separate particle of bread and drop of wine. The one doctrine excludes the other.

Q. 25. *What incongruous conclusion follows from the doctrine of Concomitance?*

A. It follows first of all that at every Romish Mass there must be two Christs on the altar, one in the bread and one in the wine; it follows also that for every single wafer distributed among the receivers there must be a whole and separate Christ; and it follows finally that

[1] "Catholic Christian Instructed," p. 100.

throughout the Church of Rome there must be created and sacrificed every year millions of Christs. The mere statement of Rome's doctrine almost savours of blasphemy.

Q. 26. *Is not the doctrine of Concomitance disproved by Christ's words, "This is My body which is* broken *for you"?*

A. Yes. On the theory of Concomitance, the body received by the Romanist at the Mass is not a broken body which he shares with others, but a whole body. To follow out Rome's literal interpretation of the words "This is My body," and to build upon it as she does, is to stumble into error and incongruity at every step.

Q. 27. *What after all is the real virtue ascribed by the Church of Rome to the Mass as compared with her other sacraments?*

A. Although the Mass is the most elaborate and profitable of all her sacraments, and involves such a momentous doctrine as Transubstantiation, it is one of the least valuable of them to the receiver, for its only benefit is to take away venial sin, or the temporal punishment of mortal sin, and to confer desirable temporal advantages. It has less virtue than baptism, which a heretic can administer, and which is supposed to regenerate the soul and wash away all past guilt; or than penance, in which the priest pretends to forgive all mortal sin.

Q. 28. *Did not the Council of Trent declare that by this sacrament "we obtain mercy and find grace in seasonable aid,"*[1] *and that it is "available for sins, punishments, satisfactions, and other necessities both for the living and the dead?"*[1]

A. Yes; but this is only one of the many variations or inconsistencies of Rome. The same Council declared that he who would observe the sacrament must first have obtained from the priest in the confessional the absolution of all his mortal sins.[2] If the sacrifice of the Mass, which is said "to apply practically to the soul the merits and

[1] Sess. xxii., cap. ii.

[2] Sess. xiii., cap. vii.

graces of the sacrifice of the cross,"[1] is designed to secure the pardon of mortal sin, why should the previous pardon of mortal sin through the sacrament of penance be made an essential condition of receiving it?

Q. 29. *Mention some other inconsistencies in the Romish doctrine of the Mass.*

A. The Church of Rome affirms that the wine is changed into blood, yet she calls the sacrifice of the Mass an *unbloody* sacrifice;[2] she maintains that this "unbloody"[3] sacrifice is propitiatory, although "without shedding of blood is no remission;"[4] she holds that the transubstantiated wine is blood, and no longer wine, yet she cannot deny that if taken to excess it will make the partaker drunk; she holds that in the sacrifice of the Mass there is no bodily suffering inflicted on Christ, yet she maintains that in it He is immolated as a victim on the altar, and that it is "the same victim" who was put to death on the cross who is immolated on the altars of Rome.

Q. 30. *Did the Council of Trent venture any proof for such a serious innovation as praying for the dead, or for her custom of mixing water with the wine?*

A. All that it ventured to affirm in favour of the former was that it "was agreeable to a tradition of the apostles."[5] In favour of the latter it said:—"It is believed that Christ the Lord did this, as also because from His side there came out blood and water: and whereas in the Apocalypse of blessed John the peoples are called waters, the union of that faithful people with Christ their head is hereby represented."[6] The adducing of such reasons by the assembled prelates of the Roman Catholic world was a simple acknowledgment that there were no reasons to adduce.

Q. 31. *To what glaringly unscriptural use is this Sacrament put in the Church of Rome?*

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[1] "Catholic Belief," by Di Bruno, p. 77.
[2] "Immolated in an unbloody manner," Conc. Trid., Sess. xxii., cap. ii.
[3] Conc. Trid., Sess., xxii., cap. ii.
[4] Heb. ix. 22.
[5] Sess. xxii., cap. ii.
[6] Ibid., cap. vii.

A. It is made a thing of merchandise. Masses are subjects of sale, their price usually ranging from half a crown upward; they bring an immense revenue to the Church. In the middle ages the Church amassed great wealth in money and lands by this means.[1]

Q. 32. *May it not happen that sometimes more masses are sought, and even paid for, than a priest can celebrate?*

A. Yes; in such a case the priest farms them out at a profit to other priests less busily employed. If it should happen that still the number is too great, the Pope, on being petitioned, for a consideration issues a decree that such masses shall be *as though* they had been said; and so the account is squared—*with man.*[2]

Q. 33. *Do Romanists adduce any proof from Scripture in favour of the Mass, in addition to those already adverted to?*

A. They adduce the references to Melchizedek in Genesis xiv. 18, Hebrews vii. 21, and also the prophecy in Malachi i. 11.

Q. 34. *State the argument drawn from the case of Melchizedek.*

A. Romanists affirm that the bread and wine which Melchizedek brought were the materials of a sacrifice, and that his bringing them forth was a sacrificial act; and they argue that as Christ was typified by him, He (*i.e.*, Christ) must have offered up a corresponding sacrifice in the sacrament or service of the Mass.

Q. 35. *Is there a shadow of truth in such an interpretation?*

A. No. The act of Melchizedek was an act of hospitality, not of worship. Moreover, what he presented was only bread and wine, without a hint of transubstantiation or sacrifice, as is admitted by Cardinal Cajetan.

Q. 36. *Is there any argument in the words founded on in the Epistle to the Hebrews, "Thou art a priest for ever"?*

A. No. Romanists say that Christ cannot be a priest

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[1] See Appendix.

[2] "Changing the Ordinance," p. 14.

for ever unless He continues to offer up (through Romish priests) the sacrifice of the Mass. They err in thinking that the perpetuity of Christ's priesthood requires a continuation of sacrifice: intercession follows sacrifice; and Jesus, who had "an unchangeable priesthood," "ever liveth to make intercession" for His people.[1]

Q. 37. *Is there any argument in the words founded on in Malachi, "In every place incense shall be offered unto My name, and a pure offering"?*[2]

A. No. According to Gesenius the former word (מְקֻטָּר) means "incense," and the latter (מִנְחָה) "a gift or a sacrifice, especially a sacrifice without blood," as in Isaiah lxvi. 20. Incense was figurative of prayer; and the sacrifice that was acceptable to God was that of a broken spirit, of praise, of a holy life. These words are a prediction of the spiritual sacrifices that would be offered by the Gentiles in gospel times, and have no reference to the Romish Mass. To interpret these words literally would be to revive and perpetuate the Mosaic ritual.

Q. 38. *Mention an argument in favour of the Mass on which great stress was laid by Mr French in the Hammersmith discussion.*

A. It is the passage in Acts xiii. 2, "As they ministered to the Lord," which, he said, ought to be translated, "As they were making sacrifice to the Lord." Mr French maintained that the word λειτουργεω means to offer sacrifice; and he added:—"You have therefore, as evidently as the sun shining at noon-day, the apostles saying Mass in the New Testament."[3]

Q. 39. *What is the answer to this?*

A. (1) The general meaning of the word here rendered "ministering" is to minister publicly in sacred offices, but it does not necessarily include the idea of offering sacrifices. Thus Paul says:—"For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."[4] The

[1] Heb. vii. 24, 25. [2] Mal. i. 11. [3] Report, p. 131. [4] Rom. xv. 27.

angels also are spoken of as ministering spirits,[1] and rulers are said to be ministers of God.[2] The same Greek word is used in these cases, but no one will suppose that angels and rulers are to offer Mass. (2) There are sacrifices that are not propitiatory, such as prayer, praise, the bodies of believers which are a "living sacrifice," and these ought to be offered to God; but the Mass is a propitiatory sacrifice which is utterly without warrant.

Q. 40. *When the apostles, in founding the Church, gave explicit instructions in regard to the duties of ministers of the Word, did they specify the offering of Masses as part of their work?*

A. No; there is no reference to such work in Scripture. Yet such work is the great business of the Romish priest.

Q. 41. *Are not the doctrines implied in the sacrifice of the Mass directly condemned in Scripture?*

A. They are, and very strongly.

Q. 42. *Show that the Romish idea of a repetition of the sacrifice of Christ in every Mass is plainly contradicted by the Word of God.*

A. Paul says of Christ, that unlike the priests of old, He "needeth not daily to offer sacrifice."[3] And again he says:—"Nor yet that He should offer Himself often . . . for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."[4]

Q. 43. *Does the supposed repetition of the sacrifice of the cross in the sacrifice of the Mass not impugn the sufficiency of the atoning work of Christ?*

A. It does; though the Church of Rome repudiates the idea. If the sacrifice of Christ was sufficient it did not need to be repeated in any sense; and the fact that Rome attempts the repetition, and considers it necessary to do so, is a derogating from the sufficiency of the sacrifice of Him

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[1] Heb. i. 14.
[2] Rom. xiii. 6.
[3] Heb. vii. 27.
[4] Heb. ix. 25, 26.

whose work was divinely perfect, and who could say, "It is finished." Paul says of Christ that "after He had offered *one sacrifice* for sins *for ever*, (He) sat down on the right hand of God"; [1] and again, "Christ, being raised from the dead, *dieth no more*." [2]

Q. 44. *Does the supposed sacrifice of the Mass not obscure the sacrifice of Christ?*

A. It does so inevitably. The attention of the partaker is fixed on the priest, and on the wafer god he is taught to adore; and his trust is placed in them rather than in the "Lamb of God that taketh away the sin of the world."

Q. 45. *Does the personality of the priest not tend in the same way to obscure the priesthood of Christ?*

A. It does; the priest at the altar personates the Son of God, [3] and claims, as the high priest, to offer up a true propitiatory sacrifice to God. In this way the priest is exalted, and Christ is forgotten.

Q. 46. *What effect must the sacrifice of the Mass have on the morals of those who trust in it?*

A. In the very nature of things an evil effect; it cannot fail to relax the bonds of morality. When Romanists believe that they can obtain the pardon of sin, and the shortening of the sufferings of purgatory, by Masses (these too, as is well known, being purchasable with money), their sense of the evil of sin will be blunted, and their respect for the law of God diminished. This is seen in Romish communities; in them the percentage of immorality is always highest. The fact is well known that there is no more immoral city in the world than Rome, the head-quarters of Popery, where Masses are most abundant.

Q. 47. *Does not the fact that the supposed spiritual benefits to be secured by the Mass can be bought with money run counter to the spirit of the Gospel, and suggest a spirit of selfishness and heartless cruelty on the part of the priests of Rome?*

A. Yes. The blessings of the Gospel are free, "without

[1] Heb. x. 12. [2] Rom. vi. 9. [3] Trent Catechism.

money and without price"; but the blessings of the Church of Rome must be purchased. It argues a heartlessness beyond description, that the priests of Rome should believe themselves to have such a wonderful instrument of salvation and treasury of blessings in their hands, wherewith to shorten and relieve the agony of souls in the eternal world, and yet that they will not part with their gifts unless for money. It shows a corresponding misconception of the evil character of sin, when they teach that the punishment of it can be bought off with money. With Rome those who can pay best fare best in both worlds.

Q. 48. *Does not the theory of the Mass put the salvation of the soul entirely into the hands of the priest, and leave the poor Romanist at his mercy?*

A. It does. The priest at the altar, as in the other sacraments, holds in his hands the destinies of his people; they are dependent on him for deliverance from both hell and purgatory.

Q. 49. *What other considerations go to show how completely the members of the Church of Rome are at the mercy of their priests?*

A. As we have seen already, if the priest in discharging the duties of his office lacks the necessary "intention," or if he cannot trace his office in an unbroken line of succession from Peter, or if the link of "intention" be anywhere awanting in that long chain, then all his Masses on which so much depends, no matter how honestly they may have been paid for, are utterly null and void, and those who trust in them are, by Rome's own teaching, eternally lost.

Q. 50. *What is the testimony of the Fathers on the question of sacrifice?*

A. The writings of Justin Martyr, Chrysostom, Cyril of Alexandria, Basil, Clemens Alexandrinus, Jerome, Augustine, all show that they recognised no sacrifices under the gospel but those of a spiritual character.[1]

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[1] "Romanism Weighed," by Preston, pp. 267-269.

Q. 51. *How must we, in the light of all this, regard the sacrifice of the Mass?*

A. It is unwarranted in Scripture, and contrary to its teaching; it is subversive of God's plan of mercy, and depreciatory of the finished work of Calvary; it enforces idolatry, turns ministers into priests, thrusts them into the seat of God, and blasphemously intrusts into their hands the eternal destinies of the race.

CHAPTER XVII.

The Adoration of the Host.

"Like them their makers are, and all
On them their trust that build.
O Isr'el, trust thou in the Lord,
He is their help and shield."—Ps. cxv. 8.

"Fear God."—Peter.[1]

Q. 1. *What grievous error in worship do we find accompanying Transubstantiation and the Mass in the Church of Rome?*

A. The adoration of the host.

Q. 2. *When and by whom was this first introduced?*

A. In 1217, by Pope Honorius. He was the first who ordered the consecrated bread to be elevated with a view to be worshipped.[2] The practice had its full authorisation at the Council of Trent in 1551.

Q. 3. *In what grievous sin does this error involve both priests and people?*

A. The sin of idolatry.

Q. 4. *How does it involve the priest in that sin?*

A. The priest as he serves at the altar must, on bended knee, adore the bread and wine, and pray to them *as*

[1] 1 Peter ii. 17.

[2] Fleury, Eccl. Hist., Vol. xxi., liv lxxiv., p. 663. Mosheim, Cent. xiii., c. iv., s. ii., p. 474.

Christ in the words, "Lamb of God who takest away the sins of the world, have mercy on us."

Q. 5. *How does it involve the people in that sin?*

A. They must, whether partaking of the sacrament or not, venerate and adore the bread and the wine with the worship that is due to God, that is, *latria*, the highest of all worship.[1] And when the host is carried through the streets all who meet it must *uncover, fall down on their knees, and worship it.*

Q. 6. *What plea do the apologists of Rome urge in rebutting the charge of idolatry?*

A. They say that the intention of the Romanist in adoring the host is to worship the true God, and that, therefore, his adoration cannot be idolatrous.

Q. 7. *Is there any force in this plea?*

A. No. The same plea would cover the worst idolatry of the Pagan world, for every idolator considers that he is worshipping not an idol but the true God. Besides, it is a most unworthy conception of deity that such a material thing as bread and wine should be regarded as the living God. Romanists are without excuse, for they have their reason, their senses, and the Scriptures to convince them that their wafer is no god.

Q. 8. *Do not Romanists seek to escape the odium of the charge of idolatry by affirming that it is not the sacrament, but Christ in the sacrament, that is adored?*

A. Yes: but according to Rome's own teaching the distinction does not hold good. The Council of Trent specifically declared that "All believers should offer to this most holy sacrament the worship of *latria*, which is due to the true God."[2]

Q. 9. *What makes Rome's sin all the more heinous in the light of her own teaching?*

A. The fact that every wafer that is consecrated must be worshipped as God, even although the possibility is always present that the priest may have failed to transubstantiate the elements. According to Rome's own

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[1] Conc. Trid , Sess. xiii., cap. v., can. 6. [2] Sess. xiii., cap. v.

teaching as to the conditions necessary to make the sacrament valid, the chances are ten thousand to one that priests and people often worship what they themselves must admit to be no god: all the same, the worship must be rendered.

Q. 10. *Are public processions with the host legal in this country?*

A. No. An attempt is being made by the Romish party to have them legalised; meanwhile the Government declines to enforce the law against them.[1]

Q. 11. *If these processions were legalised what would be the significance of the Act legalising them, and what would be the result?*

A. It would mean the giving of national countenance to idolatry, inasmuch as it would be a formal sanction to Romanists to flaunt their superstition and idolatry in the eyes of the whole community. It would result in Romanists compelling Protestants, as they do in Popish countries, to uncover and kneel in the streets in adoration of the passing host—or suffer if they refused.

Q. 12. *What verdict must we pass on the Adoration of the Host?*

A. It is an act of idolatry which is the very acme of absurdity and blasphemy, surpassing the idolatry of the most heathen nations. Even Cicero said, "Was any man ever so mad as to take that which he feeds upon for a god?" It has been left to Popery, first out of bread to make its god, then to adore, and finally to eat, the god it has made.

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[1] See Appendix.

CHAPTER XVIII.

Communion in One Kind.

"They with the fatness of thy house
Shall be well satisfy'd;
From rivers of Thy pleasures Thou
Wilt drink to them provide."—Ps. xxxvi. 8.

"I stir up your pure minds by way of remembrance."—Peter.[1]

Q. 1. *Do the priests of Rome, when administering the Mass, always follow Christ's example in inviting His followers to partake sacramentally?*

A. No. Masses are celebrated constantly at which no one communicates except the officiating priest.

Q. 2. *Has the Church formally declared her mind in regard to this?*

A. Yes; the Council of Trent, while it expressed the wish that all would "partake sacramentally," made provision for and commended Masses in which only the officiating priest should communicate. Such Masses were said to be "common," and the assurance was given that the people would benefit even though they did not partake.[2]

Q. 3. *On those occasions on which the people do partake do they partake of both elements?*

A. No; they partake of the bread, or rather of a wafer which cannot honestly be called bread, but they are denied the wine. This is called communion in one kind.

Q. 4. *Was this the practice of the early church?*

A. No. In the days of the apostles the sacrament was invariably administered in both kinds; and this practice continued unchanged for eleven centuries.[3]

Q. 5. *When, and by what authority, was the original practice altered?*

A. It was altered by the Council of Constance, which

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[1] 2 Peter iii. 1.

[2] Sess. xxii., cap. vi.

[3] Mabillon "In Ordinem Romanum," quoted by Bungener in "History of Council of Trent," p. 225.

met in 1414, and the change was confirmed by the Council of Trent.[1] Both Councils admitted that Christ instituted the sacrament in both kinds, and the Council of Constance admitted that "the primitive church did so administer it"; yet by positive law they sanctioned the change. The Council of Trent characterised as a "monstrous error, spread abroad by the most wicked artifices of the devil," the opinion that the sacrament ought to be administered in both kinds.[2]

Q. 6. *On what grounds did the Council of Constance make the change?*

A. The following were advanced:—The scarcity and dearness of the wine in some places; the danger lest it should be desecrated by being spilled, or turned to vinegar, or putrified, or frozen, or brought into contact with the long beards of the layman, or of flies being generated in it; the danger also lest the sacred vessels should be defiled by the touch of laymen, and lest the opinion should be encouraged "that laymen, as to the receiving of the sacrament, are of equal dignity with the priests."[3]

Q. 7. *Did the Council of Trent adduce any additional reasons?*

A. The reasons adduced by the previous Council were repeated in the course of its discussions, with this addition, that communion in both kinds encouraged the opinion that "as much is not contained under one species as under both."[4] No reasons drawn from Scripture were adduced at either Council.

Q. 8. *Were such reasons as were given sufficient to warrant this radical change in the administration of the ordinance?*

A. No. They were framed in the interest of the priesthood, and were alike frivolous and superstitious. The theologians of both Councils had short memories; they

[1] Sess. xxii. Decree touching the petition for the Concession of the Chalice.

[2] Sess. xxi. Preamble, cap. i.

[3] Gerson, quoted by Bishop Gibson in "Preservative against Popery."

[4] "Canons and Decrees of the Council of Trent, with History," by the Rev. J. Waterworth, p. cxci.

forgot that the wine, when transubstantiated, would be no longer wine but blood, and that blood neither freezes nor can be turned into vinegar. It is an awkward religion that requires the worshipper in winter first to thaw his god, and then worship and "consume" it.

Q. 9. *On what foundation does the Church of Rome rest her right to make this innovation?*

A. She rests it on her own authority. Cardinal Manning says that the change "was ordered by the divine authority of the Church, guided by the Spirit of truth as to what commands are divine, and how far they extend."[1]

Q. 10. *Furnish proof that this arbitrary position is actually assumed by the Church.*

A. The Council of Trent decreed that, "Although our Lord at the last supper instituted this venerable sacrament in the species of bread and wine, and delivered it to the apostles, nevertheless such institution and custom do not mean that all the faithful should be bound by the command of Christ to receive in both kinds."[2]

Q. 11. *Does not the Church in this decree take it upon her to set aside the authority and command of Christ?*

A. She does; but she shelters herself behind the plea that she, and she only, is entitled to interpret Christ's command, and that she only interprets it accurately.

Q. 12. *State her interpretation of the command.*

A. She affirms that "The words of institution were addressed not to all Christians, but to the apostles"; that "They are a commandment to the apostles, like the command to baptise and absolve"; and that that command was "to consecrate and receive the most Holy sacrament in both kinds," but that it was "not a command to all Christians to communicate in both kinds, any more than it was a command to all Christians to consecrate the Lord's Supper."[3]

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[1] "The Infallible Church:" Correspondence between Cardinal Manning and Lord Redesdale, p. 15.

[2] Sess. xxi., cap. i.

[3] Cardinal Manning, Correspondence with Lord Redesdale, p. 7.

Q. 13. *Is this an accurate or natural interpretation of the words of institution?*

A. No. It contains a misstatement of facts; and the reasoning is wholly inconclusive.

Q. 14. *What are the facts misstated?*

A. (1) The words of institution were addressed to the apostles as *receivers* of the sacrament; and when the apostles afterwards administered the sacrament they followed Christ's example, and administered to all receivers in both kinds. (2) The apostles were *not* commanded to *consecrate:* there is not one sentence in any of the narratives containing a command to the apostles corresponding to the command to baptise. Besides it would have been altogether self-contradictory for Christ to have consecrated the elements in the Romish sense, that is, to have converted them into His very flesh and blood, and then to have declared that flesh and blood to be a memorial of Himself.

Q. 15. *Supposing Rome's interpretation to be correct, viz., that the words of institution were addressed to the apostles as such, and that they were a command to consecrate, would that warrant the conclusion that the sacrament should be administered in one kind?*

A. No. It would warrant the conclusion that the sacrament should not be administered to the people in either kind, and that it should not be administered to any but the successors of the apostles, that is, the bishops of Rome, or at most the priests. Rome's argument would infer that the laity should not even be permitted to be present at the sacrament.

Q. 16. *What is the natural interpretation of Christ's command?*

A. It was a command addressed to the apostles as representing the church, and, through them to believers to the end of time, to commemorate, by the simple ordinance of the Supper, Christ and His death: no distinction can be drawn therefore between the two parts of the command "take, eat," and "drink ye all of it." Both parts came from the lips of Christ with equal authority, and were

addressed to the same persons; and "the authority of the church" cannot put asunder what God has united.

Q. 17. *What fact emphasises the importance of giving the cup to the people?*

A. The fact that Christ, when He gave the cup, connected the remission of sins very particularly with the shedding of His blood, thereby making that part of the sacrament of suggestive importance to the receiver.

Q. 18. *What is the meaning of "Concomitance," the doctrine because of which mainly the Church insists in her advocacy of half communion?*

A. It is that "the body and blood, human soul and divine nature of Christ, must always go together,"[1] and that Christ in all His completeness is to be found in either element. It is argued, therefore, that under the one species the sacrament is sufficiently administered.

Q. 19. *Is there any warrant for such an argument?*

A. No. The conception is materialistic and superstitious: it is demanded by the exigencies of transubstantiation, but is without a shadow of foundation in Scripture. It has been shown already that Rome's theory of Concomitance is incompatible with her theory of Immolation: she must sacrifice one of them. Moreover, if the doctrine of Concomitance be right, there was no need for Christ to have appointed two elements; one would have been sufficient.

Q. 20. *What explanation does Rome give of the distinction she makes between the celebrant and the receiver of the Mass, the former of whom partakes in both elements, the latter only in one?*

A. The explanation given by Di Bruno is, that inasmuch as the ordinance is a sacrifice, the celebrant must partake under both species in order that the divine victim who has been "immolated" on the altar may be "consumed." Whereas, when the ordinance is received by the people, it is a sacrament, and the receiver in such

[1] Di Bruno's "Catholic Belief," p. 341.

case, whether layman, priest, bishop, or even pope, must receive it under one species.

Q. 21. *What is the answer to this?*

A. (1) It drags in and necessitates the Romish idea of sacrifice which has never been proved. (2) It gives a wholly new, unprecedented, and unscriptural meaning to the "consuming" of a sacrifice, viz., eating and drinking it. (3) Sin offerings were never eaten. (4.) Such an explanation shows how one error or superstition necessitates the adoption of another.

Q. 22. *Is there any light thrown on this question of communion by the practice of the apostles themselves?*

A. Yes. Not only is it recorded of them that, in the upper room, in obedience to Christ's command, "Drink ye all of it," "they *all* drank of it,"[1] but Paul's narrative in 1 Corinthians, chap. xi., proves that the practice was to administer under both species.

Q. 23. *Do we not read in Acts that the disciples continued steadfastly "in breaking of bread, and in prayers,"*[2] *as if bread alone was used in the ordinance?*

A. Yes; and Rome attaches much weight to this and kindred statements as warranting her practice.[3] But we have no certainty that these passages refer to the sacrament; and if they did, the answer is, that it is a common custom to designate a feast by the name of one article on the table, it being understood that other articles are used as well. In any case, such indefinite incidental references cannot supersede the narrative which expressly records the institution of the sacrament.

Q. 24. *If the Romish interpretation of these passages of Scripture were accepted would the conclusion be favourable to Rome?*

A. No; for if they refer to the sacrament they tell against Rome's dogma of Transubstantiation, seeing that the bread is still called bread, and was *broken*—a term never applied to flesh; and if they exclude wine from the

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[1] Mark xiv. 23.
[2] Acts ii. 42.
[3] Di Bruno's "Catholic Belief," p. 338.

sacrament they must exclude it in the case of the celebrant as well as in the case of the receiver.

Q. 25. *Are there not some cases referred to in early history by way of proof that it was common to administer under one species?*

A. Yes. Serapion and Ambrose are referred to;[1] but the proof is most unsatisfactory. Serapion received the sacrifice before dying from a lad whom the priest sent, and who was instructed to moisten the bread: and it is as natural to understand that the bread was to be moistened with wine as with water, more especially considering that, according to Jerome, "the body of our Lord was carried in a basket, and the blood in a glass vessel, to relieve the poor."[2] In regard to Ambrose, history records that as soon as the Bishop of Vercelli had administered to him "the body of the Lord," he expired. This is quite susceptible of the meaning that before the cup could be administered he died; but a still more probable interpretation is, that by the phrase "the body of the Lord," was meant the whole Eucharist. The writings of Ambrose favoured communion in both kinds, as when he says:—"If, as often as the blood is poured out, it is poured out for the remission of sins, it behoveth me always to receive it, that my sins may always be forgiven me."[3]

Q. 26. *State Rome's argument as based on the words, "Wherefore whosoever shall eat this bread,* AND *drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."*[4]

A. Di Bruno says that the word AND is a Protestant mistranslation, and should be OR; and that these "words imply that under either kind alone we receive a full sacrament, viz., the blood and body of Christ." He adds:—"If by taking communion unworthily under one kind alone, a person becomes guilty of the body and blood of

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[1] Manning in Correspondence with Lord Redesdale.

[2] Epist. and Rust. Monach. Hieron, op. ep. xcv., tom. iv., pars. ii., col. 777, 778. Quoted by Old Catholic in Correspondence between Manning and Redesdale.

[3] De Sacram., lib. iv., cap. 6, sec. 28.

[4] 1 Cor. xi. 27.

the Lord, it follows that by receiving under one kind, a person receives the entire sacrament and the whole Jesus Christ."[1]

Q. 27. *What is the answer to this?*

A. It is twofold. (1) The word AND is not a mistranslation, as the particle ἢ is often translated *and*; and in thirty of the earliest printed editions of the Vulgate it is translated *et* (and). Moreover, in some Greek manuscripts the particle is καὶ (and). (2) The introduction of OR instead of AND does not affect the argument, or sustain the Romish interpretation. Paul means that whether the Corinthians would eat the bread unworthily, or drink the wine unworthily, they would be guilty of the body and blood of Christ, that is, of His death. Had the practice been to deny the cup to the people Paul would not have introduced any reference to the possibility of their drinking the cup unworthily: in the very next verse he says:—"Let a man examine himself, and so let him eat of that bread, and drink of that cup."

Q. 28. *Mention another reference made by Paul to the Sacrament in the same epistle which bears out this interpretation.*

A. In the preceding chapter he says:—"Ye cannot drink the cup of the Lord, and the cup of devils."[2] Such words would have conveyed neither meaning nor force as an argument to laymen, unless they had been permitted to drink the cup of the Lord.

Q. 29. *Has any Pope of Rome ever spoken authoritatively on this subject?*

A. Yes. Pope Gelasius in the fifth century said:—"We have found that some, having received only the portion wherein is the holy body, abstain from the cup of the sacred blood; who, without doubt (forasmuch as I know not with what superstition they are taught) should receive the whole sacrament or be kept from the whole; because the division of one and the same mystery cannot come without great sacrilege."[3] The affirmation of an

[1] "Catholic Belief," p. 348. See Appendix. [2] 1 Cor. x. 21.
[3] Gelas. in Corp. Jur. Canon Lugd., 1661. Decret. Grat. Tert. Pars. de Consecr. Dist. ii., cap. 12, col. 1168.

infallible Pope that half communion is sacrilege should be all-decisive with Romanists.

Q. 30. *Has this decision ever been confirmed by a Council?*

A. Yes. The Council of Clermont, in 1095, held by Pope Urban II., directed that "None should so communicate unless he took the body separately, and the blood in like manner, except in case of necessity and under caution." Thus there is Pope against Pope, and Council against Council, in this infallible church.

Q. 31. *Is Rome's innovation upon the divine ordinance to be lightly regarded?*

A. No. It is a wilful and daring setting aside of the authority of Christ, thereby furnishing one more evidence that the Church of Rome is *Antichrist.* It is an interference with the very nature and design of the Eucharist as a sacrament, by destroying the analogy between the sign and the thing signified. And whatever its design, the effect of the change has been to deface the simple beauty of the ordinance, magnify the authority and power of "the Church," and elevate the priesthood in the superstitious fear and veneration of the people.

CHAPTER XIX.

PENANCE.

"A broken spirit is to God
A pleasing sacrifice;
A broken and a contrite heart,
Lord, Thou wilt not despise."—Ps. li. 17.

"Him hath God exalted . . . to give repentance unto Israel, and forgiveness of sins."—Peter.[1]

Q. 1. *Give an authoritative definition of the Romish sacrament of Penance.*

A. It is a sacrament "by which the benefit of the death of Christ is applied to those who have fallen after baptism." [2]

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[1] Acts v. 31.

[2] Conc. Trid., Sess. xiv., cap. i.

Q. 2. *Explain the principle on which this sacrament is administered.*

A. Rome maintains that inasmuch as she has authority over all baptised persons, they must, when they sin after baptism, stand at her bar "as criminals" to receive sentence, and to be freed as often as they appear at that bar according to the requirements of the Church. This tribunal is called Penance, and the judges are the priests.[1]

Q. 3. *What is the relative importance attached to this sacrament?*

A. It is next to baptism. Baptism is the most important of all, as it is said to regenerate the soul, and wash away all sin; penance (and it alone) can take away mortal sin committed after baptism. It is said to be "the second plank after shipwreck."[2]

Q. 4. *Is Penance deemed necessary to salvation?*

A. Yes. It is as "necessary to salvation to those who have sinned after baptism, as baptism itself is for the unregenerate."[1]

Q. 5. *By whom must it be administered?*

A. By a priest. Baptism is validly administered by a layman, even a heretic, but Penance can only be administered by a priest. The priest may be a man of immoral character, but Rome affirms that that does not interfere with the efficacy of the sacrament.[3]

Q. 6. *What is the "sign" in this sacrament?*

A. There is really no sign; but "the matter" of the sacrament is said to be the "contrition, confession, and satisfaction of the penitent himself," while "its force principally lies in the words of the priest, 'I absolve thee,'" etc.[4]

Q. 7. *What is the thing signified?*

A. "The thing signified and the effect of this sacrament, as far as regards its force and efficacy, is reconciliation with God."[5]

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[1] Conc. Trid., Sess. xiv., cap. ii.
[2] Ibid., can. 2.
[3] Ibid., cap. vi., can. 10.
[4] Ibid., cap. iii.
[5] Ibid., cap. iii.

Q. 8. *Explain the meaning which Rome attaches to the word "reconciliation" here.*

A. By reconciliation she means the remission of the guilt of mortal sin, or its eternal punishment, *i.e.*, deliverance from hell; but not the remission of temporal punishment. She declares that it is only remitted after "many tears and great labours."[1]

Q. 9. *How often must the sacrament be observed?*

A. At least once a year, the most acceptable time being Lent.[2]

Q. 10. *What is the origin of the name of the sacrament?*

A. It is borrowed from the language of the Latin Vulgate, *Agite penitentiam*, which the Church of Rome barbarously translates "Do penance." Thus Peter is represented in Acts ii. 38, as saying, "Do penance and be baptised." In urging this interpretation Rome forgets that Peter here puts penance (so called) *before* baptism, whereas she insists that baptism must precede penance.

Q. 11. *When and by whom is this sacrament said to have been appointed?*

A. It is said[3] that "the Lord instituted the sacrament of Penance when, being raised from the dead, He breathed upon His disciples, saying, 'Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.'"[4] To deny this is to be accursed.

Q. 12. *What are the component parts of the sacrament?*

A. On the part of the "penitent" they are three—contrition, confession, and satisfaction; the priest, if satisfied, confers "absolution."

Q. 13. *When was "Penance" first considered a sacrament by the Church of Rome?*

A. Not till the thirteenth century.

Q. 14. *Is there any Scripture warrant for the sacrament?*

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[1] Conc. Trid., Sess. xiv., cap. ii.; Liguori's "Council of Trent," p. 190.
[2] Ibid., cap., v.
[3] Ibid., cap. i., can. 3.
[4] John xx., 22, 23. See Chapter on Absolution, p. 168-9.

A. No. It is, in some parts of it, a perversion of repentance, and in other parts it is a perversion of the ordinance of discipline.

CONTRITION.

Q. 15. *Give the Romish definition of contrition.*

A. It is said to be "a sorrow of mind and a detestation for sin, with purpose of not sinning for the future." [1]

Q. 16. *What place and virtue are assigned to it by Rome in the sacrament of Penance?*

A. The Council of Trent declared that when it is "united with confidence in the divine mercy, and with a desire of performing the other things which are required for rightly receiving the sacrament, it prepares for the remission of sins." [1] That is to say, when joined with confession and absolution it places the sinner in a state of salvation.

Q. 17. *Wherein does the "contrition" required by Rome differ from the "repentance unto life" [2] required by Scripture?*

A. Repentance unto life is not merely "a purpose of not sinning in the future," but an actual 'turning from sin to God, out of an apprehension of His mercy in Christ.' It does not include a desire to perform works of penance as a condition of receiving pardon.

Q. 18. *Does Rome teach that "contrition" has any virtue in itself apart from the sacrament of Penance?*

A. No. She affirms that "Contrition, if perfect, may reconcile man with God," but she adds that contrition, to be perfect, must include the observance of the sacrament, or at least "a desire for it." [1] In other words, Rome can allow no communication between the sinner and heaven after baptism unless through the intervention of the priest.

Q. 19. *Does she always insist even on contrition, as defined by herself, in connection with the sacrament of Penance?*

A. No; she is willing to accept *attrition* as a substitute

[1] Conc. Trid., Sess. xiv., cap. iv. [2] Acts xi. 18.

for contrition. She affirms that "attrition disposes man for obtaining the grace of God by the sacrament of Penance," *i.e.*, it qualifies him for receiving pardon in the sacrament.[1]

Q. 20. *What is meant by attrition?*

A. It is defined as "imperfect contrition," which springs "either from the consideration of the turpitude of sin, or from the fear of hell or of punishment."[1]

Q. 21. *By what warrant has the Church of Rome substituted this "fear of punishment" for genuine repentance?*

A. There is no warrant for it except her own self-assumed authority. She declares that "very few attain to genuine contrition, and very few could hope through it to obtain the pardon of their sins, therefore it became necessary that the Almighty in His mercy should afford a less precarious and difficult means of reconciliation and salvation."[2] For such a statement, however, she does not attempt to produce any Scripture warrant.

Q. 22. *Does such a mode of reasoning not betray unparalleled presumption on the part of Rome?*

A. Yes. It represents God as being compelled to set aside His own law at her dictation, in order to offer salvation to sinners on easier terms than He had originally purposed to do; or rather, it represents the Romish Church as taking the plan of salvation out of God's hands into her own.

Q. 23. *Is not such a doctrine naturally conducive to sin and even flagrant crime?*

A. It undoubtedly is, and this is demonstrated by the moral condition of Popish countries.

Q. 24. *Explain how this is so.*

A. Inasmuch as the Church does not require genuine contrition in the sacrament of Penance, but accepts as a substitute "the fear of punishment," she has no guarantee that the sinner truly hates his sin and has forsaken it. Accordingly, when the "penitent" can receive pardon on such easy terms, he need have no scruples in resuming his

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[1] Conc. Trid., Sess. xiv., cap. iv. [2] Catechism of Trent, p. 271.

evil courses as soon as he has obtained absolution. He has only to return to the confessional, driven by "the fear of punishment," to receive full pardon for fresh offences.

Q. 25. *Do Romish text books published in Protestant countries state clearly and honestly Rome's doctrine in regard to attrition?*

A. No. In such books as Di Bruno's "Catholic Belief," Keenan's "Controversial Catechism," Challoner's "Catholic Christian Instructed," the "Garden of the Soul," Butler's "Catechism," and others, "attrition" is not even named. The Council of Trent, however, and the leading doctors of the Romish Church, have affirmed the doctrine as above explained.

Confession.

Q. 26. *What is the first duty of a sinner when moved by true contrition?*

A. It is to confess his sins to God, and to God alone, and seek forgiveness through the blood of Christ. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."[1]

Q. 27. *What does the Church of Rome declare to be the sinner's duty?*

A. He must betake himself at least once a year to the priest in the confessional, and confess secretly to him all his mortal sins, that he may obtain pardon from him.

Q. 28. *Is this confession a public and general confession of unworthiness, or is it a secret and detailed confession of individual sins?*

A. It is a secret confession, called "auricular" because it is made in the ear of the priest; and it is a detailed confession of all the mortal sins committed by the "penitent" since baptism, or since the last time he was at confession.

Q. 29. *What is the technical view which the Church of Rome takes of the confessional?*

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[1] John i. 9.

A. She calls it the "Tribunal of penance." In it the priest sits as a "president and judge," with power to examine the "penitents" who appear as culprits before him, and to give or withhold absolution, and prescribe penances by way of satisfaction, as he may see fit.

Q. 30. *When was the confessional first instituted and made compulsory?*

A. In the primitive ages of the church it was unknown. Fleury, the Romish historian, says that "the first time he finds confession commanded" was in 763 by a bishop of Metz.[1] The first positive decree on the subject was by the Lateran Council, 1215.

Q. 31. *Give the form of Confession that must be used by the "penitent."*

A. After kneeling before the priest, and asking and receiving his blessing, he must repeat the first part of the *Confiteor*, "I confess to the Almighty God, to the blessed Virgin Mary, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault."

Q. 32. *What follows this?*

A. The "penitent" must then confess all his mortal sins, with all their aggravations, concealing nothing, as the concealing of one mortal sin would invalidate the absolution and ruin the soul. As for venial sins, he may omit them, seeing that they "may be expiated by many other remedies."[2] Further, lest his (or her) memory should fail the "penitent," or modesty shame them, the priest is empowered and bound to conduct an examination in which the most inquisitorial and shameless questions are put on all manner of subjects covered by the ten commandments.

Q. 33. *Point out some of the most striking features of the* Confiteor *or form of confession.*

A. (1) It places Mary, Michael, John the Baptist,

[1] Ecc. Hist., liv. xliii., pp. 425-6, tom. ix. Quoted by Preston, p. 82.
[2] Conc. Trid., Sess. xiv., cap. v.

Peter, Paul, all the saints in the Roman Calendar, and the officiating priest himself—who may be a man living in mortal sin—on a level with God. (2) It confesses sin to them all, as if the sin was committed equally against them all, and as if they were all holy beings and had power to forgive. (3) It makes no mention whatever of Christ, through whom alone pardon is to be had, or of the Holy Spirit, by whom alone the soul can be sanctified.

Q. 34. *What effect must the omission of all reference to Christ and the Holy Spirit produce on the "penitent's" mind?*

A. It must naturally lead him (or her) to think only of the priest, to confess only to him, and to look only to him for forgiveness.

Q. 35. *What effect must the requirement to confess mortal sins only produce on the mind of the "penitent"?*

A. It must lead him (or her) to suppose that many sins are so trivial that they need not give him (or her) any concern. Thus the religion of Rome teaches the sinner to "believe a lie," [1] and to "make a mock at sin." [2]

Q. 36. *What effect must the requirement to confess only once a year produce on the mind of the "penitent"?*

A. The supposition that in one visit to the confessional the sinner can rehearse all the sins of a whole year must lead him to suppose that there cannot be many serious sins to confess. Such a requirement, moreover, virtually precludes that deep consciousness of guilt which the contrite soul ought to feel: "My sin is ever before me." [3]

Q. 37. *What is the regulation in regard to confession in the case of nuns?*

A. Curious to say, although they are enclosed within high walls and iron gates for protection against the wicked world without, and are therefore supposed to be less liable to temptation than others, they must confess at least once a month; and besides the ordinary confessor, extraordinary confessors are two or three times a year to

[1] 2 Thes ii. 11. [2] Prov. xiv. 9. [3] Ps. li. 3.

be offered to them.[1] The custom is for nuns to confess once a week.

Q. 38. *What is the tendency and actual result, both in the case of priest and people, of a process of confession such as is enjoined and practised in the Romish Church?*

A. It is vile and mischievous in the extreme. Sin in its grossest and filthiest forms is made the subject of conversation; questions, the most indelicate and obscene, are thrust on women—married and unmarried—and children; and the result has been that the confessional has proved itself in the history of Europe one of the most fruitful sources of wickedness that hell has ever devised.[2]

Q. 39. *What deep purpose has the confessional served in the Church of Rome?*

A. It has put all who frequent it in the absolute power of the priesthood. The priest obtains in the confessional a knowledge of the secrets of individuals and families, of courts and cabinets, which puts them in his power and at his mercy. History records that the machinery of the confessional has been used to control kings and subjects alike, in order to secure universal supremacy for Rome. Give Rome the school and the confessional and she will rule the world.

Q. 40. *Has not the confessional been used for the procuring of lands and wealth for the Church?*

A. Yes, often. By means of the information obtained in it priests have exercised a greater influence at the death-beds of the wealthy; by it, in our own country in Popish times, at least a fourth of the land and an immense part of the wealth of the country passed into the hands of the Church.

Q. 41. *Is the priest bound by the law of the Church to keep under the seal of secrecy information obtained in the confessional?*

A. Yes; even though his withholding it would defeat the ends of justice or imperil the interests of the commonwealth. Liguori says:—"Know that the confessor is

[1] Conc. Trid., Sess. xxv., cap. x.

[2] See Appendix.

bound to suffer himself to be burnt alive sooner than disclose a venial sin confessed by the penitent."[1] Bagenal says that "an Irish judge would be mad who attempted to extract the secrets of the confessional."[2]

Q. 42. *On what plea does the priest, when put into the witness-box, refuse to disclose important information which he has obtained in the confessional?*

A. On the plea that *as man* he is ignorant of it. In the confessional he acts *as God*, and in that character receives the information, but in the witness-box he is only a man; and though he knows the facts which are sought as God, he does not know them as a man. On a somewhat similar plea, the criminal who has been to confession can affirm his innocence in any criminal court in the land, because his guilt has been taken away in the confessional.

Q. 43. *Do priests always respect the secrecy of the confessional?*

A. As far as divulging its secrets to the civil authorities in Protestant countries they do; but among themselves, and to their ecclesiastical superiors, they do not. "It is the ordinary discourse of the priests when they meet to inform one another of what they have heard in confession, and they vie among themselves to know which of them could relate the most odious sins communicated to them."[3]

Q. 44. *May it not be pled that the confessional helps to detect crime, and that thereby it puts a check on immorality?*

A. This is pled by Romanists, but the plea does not hold good, for the facilities of obtaining pardon only pave the way for the commission of other crimes. The testimony of a priest who was a confessor in Rome for fifteen years is:—"Rome is the city which surpasses all other cities of Italy in immorality; drunkenness, murder, theft, fraud, adultery, are crimes incessantly committed; but whoever commits them confesses and believes himself

[1] "On the Commandments," pt. ii., p. 278.
[2] "The Priest in Politics," p. 21.
[3] Desanctis on "Confession," pp. 170-185. M'Gavin, p. 390. Morrisy's "Development," pp. 29-31. Oxford Library.

absolved, and immorality is not only not arrested, but by the facility of pardon, at the cost of a few prayers, is committed again without scruple."[1]

Q. 45. *How did Pope Leo X. utilise the confessional?*

A. In his Bull *Postquam ad Apostulatus* he gave confessors the privilege, not only of absolving robbers, but of permitting them to retain in all good conscience the fruits of their robberies, on condition that part of the goods should be given to the Church.

Q. 46. *What is Rome's great argument for the confessional?*

A. The Council of Trent did not condescend on any proof from Scripture, but based it on the following argument:—God has lodged in the priest the power to forgive sins; the priest that he may exercise that power properly must have full information regarding the sins for which forgiveness is sought; and in order that he may obtain that information, confession is necessary; confession is therefore a divine ordinance. *Q.E.D.*

Q. 47. *Is this argument sound?*

A. No. The first premise is defective, for it has never been proved that the priest has power to forgive sin. But such a mode of reasoning is inconclusive. Suppose the first and second premises were correct, it would be as reasonable, even more reasonable, to infer that the priest must be omniscient; for the pardon that depends for its validity on the "penitent's" honesty and completeness of confession, and the priest's discernment of character, cannot be much worth.

Q. 48. *Is there any allusion to auricular confession in Scripture?*

A. No; it is neither enjoined nor even hinted at; nor is there a solitary case of it recorded.

Q. 49. *Do Romish writers advance Scripture in favour of it?*

A. Keenan adduces the following:—Num. v. 6, 7; Proverbs xxviii. 13; Mark i. 5; Acts xix. 18; James v. 16.

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[1] Desanctis on "Confession," p. 109.

Q. 50. *Does the passage in Numbers warrant auricular confession?*

A. No. It is an injunction that in any case in which a man wrongs *his neighbour* ("against whom he hath trespassed"), he ought to acknowledge his fault, and make recompense for the wrong done. It is not said that he must acknowledge it secretly to the priest.

Q. 51. *What is the meaning of the text in Proverbs?*

A. The words, "Whoso confesseth and forsaketh his sins shall have mercy," may be understood of confession both to man and to God; and the meaning is that, in either case, when wrong is done, it ought to be acknowledged and forsaken. The Popish doctrine of confessing faults to the priest, and in secrecy, is foreign both to the letter and the spirit of this proverb.

Q. 52. *Is there any countenance given to auricular confession in the statement that multitudes were baptised by John "confessing their sins"?*

A. No; the confession made was a confession of guilt before all. It was a simple impossibility that John at the Jordan, and Peter at Jerusalem, who baptised thousands, could have "confessed" them secretly in the Romish sense. In John's case, moreover, confession preceded baptism, whereas in Rome's order baptism precedes confession. Romanists, in citing John's case, forget that, according to their own teaching, confession was not instituted by Christ till after His resurrection.[1]

Q. 53. *Explain the reference in Acts to those who "confessed and showed their deeds," and burned their books "before all men."*

A. In this case also there was no private confession to a priest; what was done was done publicly "before all men." It requires a strong imagination to conceive of the same Paul who, in speaking of "all uncleanness," said, "Let it not be once named among you,"[2] wading through the unutterable filth of some primitive *Dens* and *Liguori*,

[1] Conc. Trid., Sess. xiv., cap. i. [2] Eph. v. 3.

and then subjecting the "penitents" at Ephesus to queries drawn from such vile sources.

Q. 54. *Is there any foundation for confession in the exhortation of James, "Confess your faults one to another"?*

A. No. James is writing to the members of the church, and it is to them he uses the words "one to another." If the clause means "confess your faults to the priest," then on the same principle the clause that follows, "pray for one another," must mean "pray only for the priest." Cardinal Cajetan admitted that these words "do not enjoin sacramental confession, but simply a mutual confession of our errors to one another for the purpose of mutual forgiveness and reconciliation."[1]

Q. 55. *Were not lepers required under the Old Testament dispensation to report themselves to the priest?*

A. Yes; but those priests were types of Christ, and between them and the priests of Rome there is no parallel. Besides, there is no analogy whatever between the work of an Aaronic priest in declaring publicly whether a man was or was not free of leprosy, and the work of a Romish priest in prying secretly into all the wickednesses that men and women have ever committed or even thought, and at the same time presuming to pardon them.

Q. 56. *When was Auricular Confession first introduced into the Church?*

A. Not till the fifth century, when it was permitted by the authority of Leo the Great. As soon as the priests discovered that the practice put a new and powerful engine into their hands they encouraged it, and the practice was authoritatively enjoined for the first time in the thirteenth century by the Council of the Lateran.

Q. 57. *Did the early Fathers give their sanction to Auricular Confession?*

A. No. Augustine said:—"What have I to do with men that they should hear my confession, as though they could heal my disease?" Chrysostom said:—"I do not

[1] Ambros. Catherin. adv. Cajetan, p. 181, Ed. 1535.

compel thee to discover thy sins to men; uncover your conscience to God."[1]

Q. 58. *To whom alone should confession be made?*

A. To God. David, Daniel, Peter, the publican, the penitent thief, all confessed to God. "I acknowledged my sin unto Thee."[2]

Absolution.

Q. 59. *What special power does the priest claim to exercise in the confessional?*

A. The power to forgive sin. In the cathedral of Baden Baden the words are exhibited over each confessional box, "Refugium Peccatorum"—the Refuge of Sinners.

Q. 60. *Is this power said to be judicial, or merely declarative?*

A. It is said to be judicial. The Council of Trent declared:—"Whosoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry to pronounce and declare that the sins of the party confessing are forgiven, let him be anathema."[3]

Q. 61. *Is this borne out by the form of words used by the priest?*

A. Yes. He does not say, "I declare thee absolved," or "May the Lord absolve thee," but "*Ego te absolvo*"—I absolve thee. Unless these words are used there can be no absolution.

Q. 62. *Explain Rome's theory of absolution.*

A. It is that by the utterance of these words, "I absolve thee," the priest communicates to the "penitent" such grace (that is, actual holiness, which is the meaning of "grace" when used by Rome) as merits pardon, and that his (or her) sins are pardoned accordingly.

Q. 63. *Is it in any sense because of the moral worth of the contrition and confession of the "penitent," or the satisfaction*

[1] De Incar. Dei. Nat., Paris, 1621. Quoted by Preston in "Romanism Weighed," p. 91.

[2] Ps. xxxii. 5. See also Lev. xxvi. 40; 2 Chron. xxx. 22; Ezra x. 11; Dan. ix. 4, 20.

[3] Conc. Trid., xiv., can. 9.

to be afterwards rendered by him, that the priest bestows the absolution?

A. No: these things are said only to remove obstacles out of the way. According to Rome, it lies wholly with the priest to communicate the holiness because of which he confers pardon when he says "I absolve thee."

Q. 64. *Does not this indicate blasphemous presumption on the part of the priest?*

A. It does. The priest arrogates to himself the actual power, through this so-called sacrament of Penance, to confer holiness on a fellow sinner, and he claims, moreover, that that power belongs to him alone. According to Rome, this grace or holiness can come to the "penitent" by no other channel.

Q. 65. *Cannot the "penitent" obtain pardon otherwise than through the sacrament of Penance?*

A. Rome declares that, except in extraordinary cases, the absolution of the priest in the confessional is necessary for the remission of sins. When a priest cannot be had, a perfect act of contrition or even attrition is sufficient.

Q. 66. *Can the priest, though living in sin himself, and though he be an accomplice in the sin confessed, yet confer absolution?*

A. He can. Rome declares that "whosoever shall affirm that priests in mortal sin have not the power of binding and losing, let him be anathema." [1]

Q. 67. *What is the meaning of "reserved cases"?*

A. They are exceptional cases in which a priest has not power to confer absolution. For example: a priest has not power to pronounce absolution except in the case of those over whom he has jurisdiction; and there are certain more heinous crimes which must be absolved only by the highest priests, except in cases at the point of death.

Q. 68. *To what incredible length has the Church of Rome stretched this priestly prerogative of giving absolution?*

A. To the length of giving absolution to the dead body

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[1] Conc. Trid., Sess. xiv., can 10.

This fact is but little known, but the case was common among the Carthusian Order.[1] In the collection of mediæval documents by Wurdteirem the case is recorded of the absolution of the dead body of Arnold de Bachem, an excommunicated Canon of the church. Pope Urban IV. ordered the absolution of the dead body of the Emperor Henry, in order to its canonical burial.

Q. 69. *What proofs are adduced for the preposterous claim that the priest can forgive sin?*

A. There are three texts:—Matt. xvi. 19; xviii. 18; and John xx. 23; all of which have already been referred to.[2]

Q. 70. *What is the meaning of the first of these?*

A. The words, "I will give unto thee the keys of the kingdom of heaven," were meant exclusively for Peter, and they were fulfilled in the special honour conferred on him when he opened the gates of the Christian Church to the Jews in Jerusalem at Pentecost, and to the Gentiles at Cæsarea. The words, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven," were designed for Peter along with the other apostles, and they meant that the apostles were authorised by Christ, as His inspired servants, to declare what was obligatory in matters of religious belief and duty. These words afford no warrant for priestly absolution.

Q. 71. *What is the meaning of the words, "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained"?*

A. Their meaning can be easily gathered from the parallel passage in Luke xxiv. 36-49, in which Christ said that "repentance and remission of sins should be preached in His name." The words are to be understood in a ministerial or declarative sense, as signifying that the Gospel which they preached would be an authoritative message of pardon to all who received it and believed in Christ. Hodge remarks that the phrase "whose soever sins" must

[1] Gerson, "De Absolutione defuncti Carthusiensis."
[2] See pp. 73, 155.

be understood in the same qualified sense as the parallel expression, "all things whatsoever ye shall ask." [1]

Q. 72. *How may we most correctly learn the true interpretation of these several texts?*

A. By an examination of the practice of the apostles.

Q. 73. *Did they ever assume the power of forgiving sins?*

A. No. In their preaching they always directed sinners to Christ. No apostle ever said, "Thy sins be forgiven thee."

Q. 74. *Did Paul, in his letters to Timothy and Titus, in which he specified the several duties of "bishops" or "presbyters," make any reference to the hearing of confessions, and giving absolution, as part of their work?*

A. No. He never made any such reference.

Q. 75. *Mention one significant case in which Peter plainly disclaimed the power to pronounce absolution.*

A. Simon Magus the sorcerer was warned by Peter *not* to confess his sins to him, or to expect absolution from him, but to repent of his wickedness, and 'pray God, if perhaps the thought of his heart might be forgiven him.' [2]

Q. 76. *Did the early Fathers support Rome's claim of absolution?*

A. No. Augustine, Jerome, Cyril of Alexandria, Clemens Alexandrinus, Ambrose, Basil, Chrysostom, and others, all declared that "it is the prerogative of no one else to forgive sins but of God only." [3]

Q. 77. *Who alone can forgive sin?*

A. God. He says, "I, even I, am He that blotteth out thy transgressions for mine own sake." [4]

Q. 78. *Through whom alone is forgiveness to be had?*

A. Through Jesus Christ our only Mediator. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." [5]

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[1] "Systematic Theology," Vol. III., p. 764.

[2] Acts viii. 22.

[3] For detailed references, see Preston's "Romanism Weighed," pp. 100, 101.

[4] Isaiah, xliii. 25.

[5] 1 John ii. 1.

Satisfaction.

Q. 79. *When the "penitent" receives "absolution" is he thereby delivered from all the guilt and punishment of his sins?*

A. No. Rome teaches that he is delivered from all the guilt, but not from all the punishment; part of the latter must be borne by himself. An anathema is pronounced on all who say that "God always remits the whole punishment together with the guilt."[1]

Q. 80. *What part of the punishment does Rome declare to be "remitted," and what part "retained" to be borne by the "penitent"?*

A. The eternal part is said to be remitted—by which is meant hell; and what Rome calls the "temporal part" (that is, temporary part, because lasting only for a time) must be borne by the "penitent"—by which is meant penance in this life and purgatory in the next.

Q. 81. *Is there any Scripture warrant for this division of punishment into eternal and temporary?*

A. No. (1) Scripture teaches that "the wages of sin is death,"[2] and that its punishment is eternal. (2) Scripture also teaches that when the guilt of sin is taken away, and the demands of the law satisfied, the punishment is remitted, for "there is no condemnation to them which are in Christ Jesus."[3] The unbelieving, therefore, are punished both in time and throughout eternity, but believers are delivered from all punishment both here and hereafter.

Q. 82. *Does Rome's theory not present a false view of the character of God?*

A. Yes. It implies that He forgives sin, and then punishes the sinner. Whereas, when He forgives his iniquity, He remembers his sin no more.[4]

Q. 83. *Does this theory not present an unscriptural view of the plan of salvation and God's method of dealing with sinners?*

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[1] Conc. Trid., Sess. xiv., cap. viii., can. 12.
[2] Rom. vi. 23.
[3] Rom viii. 1.
[4] Jer. xxxi. 34.

A. Yes. It teaches that the truly penitent, though saved by the merits of Christ, are yet not wholly saved by them, inasmuch as they must themselves atone both here and in purgatory for their sins. Whereas Christ made complete satisfaction to justice, and by Him all that believe are justified from all things, from which they could not be justified by the law of Moses.[1]

Q. 84. *Following out this theory, what does Rome insist on in the case of "penitents" as a condition of conferring absolution?*

A. She insists on Satisfaction. That is, the "penitent" must himself, over and above the merits of Christ, make satisfaction to God in works of penance prescribed by the priest, and in purgatorial sufferings.

Q. 85. *What are the errors involved in this theory of satisfaction?*

A. (1) It is a denial of the great truth that Christ made full satisfaction to God for all the sins of His people. "Christ hath redeemed us from the curse of the law, being made a curse for us."[2] (2) It credits the sinner with part of the work of his own redemption, and thereby denies that salvation is of grace.[3] (3) It involves a misconception of the true nature of the afflictions of the righteous, which are in no sense punishments.

Q. 86. *What argument does Rome adduce to prove that satisfaction is necessary on the part of God's people?*

A. She says that "It is becoming to the divine clemency that satisfaction should be necessary, lest men fall into more grievous sins," for that "these satisfactory punishments greatly recall from sin, and make penitents more cautious and watchful for the future."[4]

Q. 87. *Wherein does Rome err here?*

A. She presumes first of all, without Scripture authority, to declare what is or ought to be "agreeable to the divine goodness"; and she errs (1) in supposing that punishment can wean the heart from sin;[5] and (2) in supposing that

[1] Acts xiii. 39. [2] Gal. iii. 13. [3] Eph. ii. 5, 8.
[4] Conc. Trid., Sess. xiv., cap. viii., "On the Necessity and Fruit of Satisfaction." [5] Luke xxiii. 39.

such satisfaction as she imposes in the confessional—to wit, the repetition of prayers and the payment of money to compound for sufferings in purgatory by Masses—can ever "recall sinners from their sins." The grace of God in the heart alone can produce such a result.

Q. 88. *In what does the satisfaction Rome usually enforces consist?*

A. It is said to consist in "fasts, alms, prayers, and the other pious exercises of a spiritual life."[1] The Roman Breviary furnishes many fabulous accounts of saints who are commended for having inflicted severe bodily tortures upon themselves by way of "satisfaction."

Q. 89. *Is it not incongruous that a church which professes to be a church of Christ should enforce "alms and prayer" as punishments?*

A. Yes; it serves to show in what light Rome regards the most sacred privileges and duties of the Christian religion. Prayer offered up by way of punishment would not be prayer, and it could not be accepted or heard.

Q. 90. *What is actually meant by this trinity of punitive exercises—"alms, prayer, and fasting"?*

A. "Alms" is a euphemism for the payment of a fine in some form or other to the priest; "prayer" is the repetition so many times of the Lord's Prayer (Pater Noster) and the Hail Mary (Ave Maria), with the reading so many times of the seven penitential psalms, and the like; and "fasting" is the abstention from meats at the many times and seasons which the caprice of the Church of Rome has appointed, and by which her identity as the great apostasy has been established.

Q. 91. *On what foundation does Rome base her doctrine of Satisfaction?*

A. On the false idea that man, by his works and sufferings, can make God his debtor, and work out a part of his own redemption.

Q. 92. *Is man able to render "satisfaction" for his sins to God?*

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[1] Conc. Trid., Sess. vi., cap. xiv.

A. No. The infinite holiness of Christ was necessary to *His* work of satisfaction; and man, who is not only a sinner but is "dead in sins,"[1] cannot possibly render the least satisfaction to the law of God. Christ says, "Without Me ye can do nothing";[2] and that which is done with the divine help cannot be called "satisfaction."

Q. 93. *Is not Rome's doctrine directly opposed to the teaching of Paul?*

A. Yes. Paul says, "If by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more grace; otherwise work is no more work";[3] and again, "Not by works of righteousness which we have done, but according to His mercy He saved us."[4]

Q. 94. *Did the Council of Trent adduce any proof text for satisfaction?*

A. It declared that, "When we, by making satisfaction, suffer for our sins, we are made conformable to Jesus Christ who satisfied for our sins, from whom all our sufficiency is; having also thereby a most sure pledge that if we suffer with Him we shall also be glorified with Him"; it also quoted the words, "bringing forth fruits worthy of penance."[5]

Q. 95. *Is the Council's interpretation of Paul's statement correct?*

A. No. It is true that believers are made conformable to Jesus Christ in suffering, but they have no part with Him in His work of rendering satisfaction, which, in and of itself, was perfect. They must suffer even as He suffered, but their suffering is the refining process which is necessary to prepare them for future glory.[6] It is not satisfaction. "Shall I give the fruit of my body for the sin of my soul?"[7]

Q. 96. *Does the Council's acknowledgment in the fore-*

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[1] Eph. ii. 5.
[2] John xv. 5.
[3] Rom. xi. 6.
[4] Tit. iii. 5.
[5] Conc. Trid., Sess. xiv., cap. viii. Rom. viii. 17; Matt. iii. 8.
[6] 1 Peter i. 6, 7.
[7] Micah vi. 7.

going quotations that "our sufficiency is from Christ," not lend a colour to Rome's doctrine as Scriptural?

A. No. It only throws into greater relief Rome's inconsistency; for while professing to honour Him she dishonours Him. "The Lord hath laid on Him the iniquity of us all."[1] Besides, satisfaction on man's part to be meritorious must be rendered independently of God's help; for we cannot purchase from God a right to heaven with that which is given us by God and belongs already to Him.

Q. 97. *Are the words of John the Baptist in the foregoing quotation interpreted correctly?*

A. No. "Penance" is a mistranslation for repentance; and according to the Council's own teaching there was no such thing as Penance in the Baptist's day, for the sacrament is said not to have been instituted till after Christ's resurrection. John's words were a challenge to the Pharisees to show by their actions that their professions were sincere.

Q. 98. *How did the Romish doctrine of Satisfaction originate?*

A. In the early ages of the church penances were imposed to satisfy the church of the sincerity of the offenders. These penances came to be regarded as satisfactions to the justice of God, and the theologians of the church were obliged to adopt a theory which would reconcile the church practice with the doctrine of the infinitely meritorious satisfaction of Christ. The result was the present Romish theory of temporal and eternal punishment, the latter to be remitted because of the merits of Christ, and by the priest, the former to be borne by the "penitent" himself.[2]

Q. 99. *Does God require any satisfaction for sin at the hands of believers?*

A. No. He has provided full satisfaction for them in the obedience and death of His Son, who "bare our sins in His own body on the tree."[3]

[1] Isa. liii. 6.
[2] Hodge's "Systematic Theology," Vol. II., p. 485.
[3] 1 Peter ii. 24.

Q. 100. *In the cases of pardon recorded in Scripture is there any mention made of "satisfaction"?*

A. No; it is not mentioned in one single case. Of the woman "who was a sinner" Christ required nothing but faith. He said, "Thy faith hath saved thee, go in peace."[1]

Q. 101. *How are we to regard the sufferings that befall God's people in this world?*

A. They are appointed, not as the punishment inflicted by an angry judge, but as the correction and discipline of a loving Father 'who chastens whom He loves, and scourgeth every son whom He receiveth.'[2]

Q. 102. *Does not Paul countenance Rome's theory of satisfaction when he speaks of "filling up that which is behind of the afflictions of Christ"?*[3]

A. No; he is referring to the afflictions that awaited him as an ambassador of the cross of Christ. He is not speaking of filling up what was behind of Christ's sufferings, which were completed on the cross, and could not be supplemented, but of filling up what remained of his own sufferings in the service of Christ, and for the advancement of His glory.

Q. 103. *Can it be pled that the "binding" of works of penance in the confessional puts a check on sin?*

A. No. It encourages to sin, seeing that the Romanist is taught that he can buy off the punishment of his sins by the payment of fines, by the repetition of prayers, by fasting, and by Masses, which are available for him whether living or dead.

Q. 104. *What end does the Church of Rome gain by her doctrine of Satisfaction, and her distinction of punishment into temporal and eternal?*

A. She adds immensely to her power and wealth. If she proclaimed deliverance from all the punishment as well as the guilt of sin, she would lessen the demand for her remunerative sacraments, and cut off wholly the rich resources of purgatory. It pays the Romish priesthood to

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[1] Luke vii. 50. [2] Heb. xii. 6. [3] Col. i. 24

retain the temporal punishment of sin in their own hands.

Q. 105. *What does pardon mean as coming from God?*

A. It means that the guilt of sin is washed away in the blood of Christ, that the whole penalty is remitted, and that the believer is restored eternally to the favour of God. "Who shall lay anything to the charge of God's elect?"[1]

Q. 106. *Sum up briefly the character of the sacrament of Penance.*

A. It is a sacrament which in all its parts is in direct antagonism to the Word of God. Its "contrition" is a perversion of true repentance, and therefore a snare to the soul; its "confession" is a fountain of wickedness, a trap for the priest-ridden, and an engine for the enslavement of mankind; its "absolution" is an intrusion on the prerogative of God, and is as worthless as it is impious; and its "satisfaction" is an insult to the infinite mercy and saving power of God, and a slight upon the finished work of Christ.

CHAPTER XX.

Extreme Unction.

"Like precious ointment on the head,
That down the beard did flow,
Ev'n Aaron's beard, and to the skirts
Did of his garments go."—Ps. cxxxiii. 2.

"Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—Peter.[2]

Q. 1. *Describe Extreme Unction—the next sacrament in Rome's list.*

A. It is defined as "the anointing by the priest of those in danger of death by sickness, with holy oil, accompanied with a special prayer." "It is called

[1] Rom. viii. 33.

[2] 1 Peter i. 13.

Extreme because administered to sick persons when thought to be near the close of life." [1]

Q. 2. *In what manner is the sacrament observed?*

A. The priest, with olive oil blessed annually by the bishop on Maunday Thursday, anoints the eyes, nose, tongue, ears, hands, and feet of the dying man, saying to each, "The Lord, through this most holy unction and His own most gracious compassion, forgive whatever sin thou hast committed."

Q. 3. *What does Rome declare to be the "matter" and "form" of this sacrament; and what effect is said to be produced by it?*

A. The "matter" is the oil blessed by a bishop; the "form" is the words, "The Lord, through this most holy unction," etc,; and "the effect is to cleanse away sins, as also the remains of sins, to raise up and strengthen the soul of the sick person by exciting in him a great confidence in the divine mercy, whereby he bears more easily the pains of his sickness, and more readily resists the temptations of the devil, who lies in wait for his heel." [2] "Whosoever shall affirm that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick, let him be anathema." [3]

Q. 4. *Is the sacrament supposed to cleanse from all kinds of sin, mortal and venial alike, or only one kind?*

A. On this point Rome is in doubt. The words of the Council of Trent were, "For this power is the grace of the Holy Ghost, whose unction cleanses away sins, if any remain to be expiated, even the last traces of sin." [4] As if with the express intention of meeting the requirements of all classes of sinners and sins the Council used the phrase "quidquid deliquisti," whatever sins thou hast committed. In spite of this authoritative declaration, however, the leading doctors of Rome differ among themselves as to what sins are meant, some holding that mortal sins are cancelled, others that venial sins only are remitted.

[1] Di Bruno's "Catholic Belief," p. 98.
[2] Conc. Trid., Sess. xiv., cap. i., ii.
[3] Ibid., can. 2. [4] Ibid., cap, ii.

Q. 5. *Indicate in detail the several views held.*

A. They may be divided into four classes. The first, patronised by Bonaventura, Fleury, Challoner, and the Trent Catechism, favours the remission of venial sins only. The second, patronised by Estius, Dens, and the Council of Mentz, favours the remission of mortal sins. The third, as announced by the Council of Trent, includes both venial and mortal. And the fourth, sanctioned by Aquinas, Valentia, and others, ascribes to it the effect of removing weakness, infirmity, and the remains of sin. Amid these wide diversities of opinion in a Church whose crowning boast is infallibility and unity, the recipient of Extreme Unction must have grave doubts regarding his future after death.

Q. 6. *Is it not incongruous that the Council of Trent should claim for this sacrament the power of removing "the last traces of sin," and yet decree that the receiver of the sacrament must go to purgatory?*

A. It is. If extreme unction is efficacious in removing all sin, then purgatory is unnecessary, and if purgatory is unnecessary then there is no need for all the Masses that are said for the dead. On the other hand, if purgatory is necessary, then the oil of extreme unction cannot be efficacious, and if the oil is not efficacious, then the Council of Trent, in spite of the infallibility claimed for it, must have promulgated error. The only solution of these discrepancies seems to be that the Church of Rome needs a large revenue, and it would suffer greatly if she dispensed with either this sacrament or purgatory.

Q. 7. *When was this sacrament first introduced into the Church?*

A. In its present form it was not introduced till the twelfth century: during the preceding centuries it was never heard of as a sacrament.

Q. 8. *When and by whom does the Church of Rome say that it was instituted?*

A. She claims that it was instituted by Christ and practised by His apostles, but she is not able to indicate the time or place of its institution.

Q. 9. *What proof texts does she adduce in its favour?*

A. Some Romish writers refer to Mark vi. 13, "And they anointed with oil many that were sick and healed them"; but this text is discarded by Bellarmine and others. The text on which reliance is chiefly placed is the statement of James, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."[1]

Q. 10. *Does this text warrant the Romish sacrament of Extreme Unction?*

A. By no means. The two unctions have nothing in common. Besides, neither of the two foregoing anointings mentioned by Mark and James has any sacramental reference whatever.

Q. 11. *Show wherein the unction or anointing spoken of by James, and Extreme Unction, differ.*

A. (1) In the former, the oil was not consecrated; in the latter, the oil must be holy oil, consecrated by the bishop. (2) In the former, the anointing was by the elders, not necessarily apostles or teaching elders; in the latter, the unction must be by the priest. (3) In the former, the anointing was a simple process; in the latter, it is a most elaborate performance, repeated not less than eight times, with a repetition each time of the same prayer. (4) The former was not to be performed at death, or when death was apprehended; the latter is to be performed only when death is apprehended. (5) The former was for the restoration of health; the latter is specially for the saving of the soul at death, the sacrament being regarded as "the completion not only of penance but also of the whole Christian life."[2]

Q. 12. *Did the Council of Trent not declare that the sacrament of Extreme Unction "at times obtained bodily health when expedient for the welfare of the soul"?*[3]

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[1] James v. 14, 15.
[2] Conc. Trid., Sess. xiv., Preamble to cap. i., cap. iii.
[3] Ibid., cap. ii.

A. Yes. The Trent Catechism goes so far as to affirm that "if all sick persons do not experience its virtue in this respect, this arises from a want of faith in those who receive, or those who administer it." From which it follows, that as far more die than live after the administration of this sacrament, it must very seldom be efficacious; and if want of faith in either administrator or receiver makes such an important sacrament so often to fail, Romanists have very little warrant to trust in the saving efficacy of any of their sacraments.

Q. 13. *Is there any warrant in Scripture for this so-called sacrament?*

A. No. Even the learned Cajetan, who opposed Luther, admitted that Extreme Unction is not to be found in the Epistle of James; he contended that it ought to be received on the authority of the Church.

Q. 14. *Cannot this sacrament be traced to a heathen origin?*

A. Yes. The god of the Babylonians was called Baal-samen, "Lord of Oil"; and his worshippers were anointed with "magical ointments," that their imaginations might be excited and themselves prepared for the visions and revelations to be made to them in the mysteries when admitted into the presence of their god. This Pagan original naturally developed itself into "Extreme Unction."[1]

Q. 15. *What effect is the performance of this sacrament fitted to produce on the mind of the dying sinner?*

A. A fatally injurious effect. It deludes him into the belief that the priest by this anointing is preparing him for heaven: it therefore stands between him and Christ who alone is able to save.

Q. 16. *Is not the criminality of Rome great in dealing thus with sinners at the solemn hour of death?*

A. It is unpardonably great. She exalts her priesthood, fills her coffers, and enslaves the minds and hearts of her people, from birth to the last hour of life; and all this at the expense of their eternal well-being.

[1] Hislop's "Two Babylons," pp. 234, 235.

Q. 17. *What is the only unction that can strengthen the soul against death?*

A. The unction of the Holy Spirit, that enables the believer to say, "O death, where is thy sting? O grave, where is thy victory? . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ." [1]

Q. 18. *Does the Church of Rome give any prominence whatever to the unction of the Holy Spirit in connection with her many sacraments and ceremonies?*

A. No. It is one of the painfully distinguishing features of the theology and worship of Rome that the work of the Holy Spirit is hardly ever alluded to. There is no lack of sacraments, sacrifices, altars, priests, confessionals, and anointings of various kinds: in these her religion consists. But the work of the Spirit, in conversion and sanctification, is completely obscured. The system of religion that does not acknowledge the Father, the Son, and the Holy Spirit, in the great work of redemption, cannot be of God: the church beloved of God and redeemed by Christ is born of the Spirit.

CHAPTER XXI.

Orders.

"Her food I'll greatly bless; her poor
With bread will satisfy.
Her priests I'll clothe with health; her saints
Shall shout forth joyfully."—Ps. cxxxii. 15.

"Ye are a chosen generation, a royal priesthood."—Peter.[2]

Q. 1. *Define the Romish sacrament of Orders.*

A. It is a sacrament "by which bishops, priests, and other ministers of the church are ordained, and receive power and grace to perform their sacred duties." [3]

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[1] 1 Cor. xv. 55-57. [2] 1 Peter ii. 9. [3] "Catholic Belief," p. 100.

Q. 2. *What is said to be the outward "sign" of this sacrament?*

A. The outward sign is said to be the laying on of hands, and the thing signified is said to be the gift of the Holy Spirit.

Q. 3. *How many orders are there in the Church of Rome?*

A. There are seven, viz., doorkeeper, reader, exorcist, acolyte, sub-deacon, deacon, and priest: of these the first four constitute the minor orders, and the last three the greater or holy orders. These orders are so distributed that those persons marked with the clerical tonsure ascend through the lesser to the greater.

Q. 4. *What are the duties and powers respectively of these several orders?*

A. The doorkeeper opens and shuts the door of the church, tolls the bell, etc.; the reader reads the Scriptures, particularly the nocturnal psalmody; the exorcist invokes the name of the Lord over persons possessed by evil spirits; the acolyte serves those in holy orders, attends to the lights, etc.; the sub-deacon ministers to the deacon, and sings the epistle; the deacon ministers at the altar, in cases of necessity he can baptize, and he can preach, but not from an elevated place, and only when he has a special license from his diocesan; the priest and he alone can celebrate Mass, and "remit sins."

Q. 5. *State the teaching of the Council of Trent in regard to the sacrament of "Orders."*

A. It declared:—(1) that there must be a priesthood where there is a sacrifice (that is, the Mass); (2) that there are several orders of ministers; (3) that in this ecclesiastical hierarchy, bishops, who are said to succeed the apostles, are superior to priests, and alone can confirm and ordain; (4) that ordination by them is a sacrament, and confers the Holy Spirit; and (5) that in the ordination of these several orders the consent or vocation or authority of the people is unnecessary.[1]

[1] Conc. Trid., Sess. xxiii., canons 1-4.

Q. 6. *Is there any force in the argument that there must be a priesthood where there is sacrifice?*

A. No; the same arguments that disprove the Mass set aside the priesthood. Moreover, the argument is dishonest, because there was a priesthood in the Church of Rome in the eighth century, that is, five centuries before the Mass was adopted. History proves that the sacrifice of the Mass was instituted to complete and legitimise the priesthood, rather than that the priesthood was instituted because of the sacrifice.[1]

Q. 7. *Did the Council adduce any Scriptural reason for fixing the number of orders at seven?*

A. No; beyond saying, "to the end that the ministry of so holy a priesthood might be exercised in a more worthy manner and with greater veneration."[2] No proof from Scripture was furnished; there is none. Moreover, in limiting the number to seven the Church of Rome is inconsistent with herself, because in reality she has nine orders. The episcopate ought to have been denominated an eighth order, and the popedom a ninth, inasmuch as they have functions peculiar to themselves for which the members of the seventh order—the priests—are wholly unfit.

Q. 8. *Did the Council furnish any Scriptural reason for the special dignity and powers ascribed to bishops?*

A. No; it contented itself with mere affirmations.

Q. 9. *Is there any warrant in the divine Word for such a hierarchy?*

A. No. The terms "bishop" and "presbyter," as used in the New Testament, were interchangeable terms designating the same office; the word "presbyter" being used in allusion to age, and "bishop" in allusion to the duties of the office.[3] Not one passage of Scripture speaks at the same time of bishops *and* presbyters or elders. Deacons were not spiritual office-bearers, their duties being to provide for the poor. Bishop Lightfoot affirms that the

[1] "History of Council of Trent," by Bungener, p. 375.
[2] Conc. Trid., Sess. xxiii., cap. ii.
[3] Acts xx.; Titus i. 5-7. See Appendix.

Episcopate was formed not out of the apostolic order by localisation, but out of the Presbyterial by elevation.[1]

Q. 10. *Is there any Scripture warrant for the assertion that bishops are the successors of the apostles, and alone have power to ordain?*

A. No; the Council furnished no proof. The apostles, unlike modern bishops, held no local office, and they possessed special qualifications to which no prelatic bishop can lay claim: bishops therefore cannot be their successors. Moreover, in the Apostolic church ordination was always the act, not of one individual but of several, all of whom were elders or presbyters. Timothy was ordained by the laying on of the hands of the presbytery, in which Paul joined.[2] Paul and Barnabas were ordained by the laying on of the hands of their brethren, the prophets and teachers in Antioch.[3]

Q. 11. *Did the Council furnish any proof that ordination is a sacrament, and confers the Holy Spirit?*

A. This was the only point in regard to which it attempted to produce proof; and the proof was the saying of the apostle, "I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."[4]

Q. 12. *Does this sustain the doctrine founded on it?*

A. No. (1) Supposing that the laying on of hands did confer grace, that did not constitute ordination a sacrament: Rome herself does not not teach that whatever confers grace is necessarily a sacrament. (2) It is not true that the imposition of hands in the ordination of church office-bearers was the medium of imparting the Holy Spirit, or conferring grace; it was only the form of investing with ecclesiastical office. In the case cited the gift of God had been conferred on Timothy, and this was recognised by his ordination by Paul and the other elders.

Q. 13. *Did not the apostles possess the power of conferring the Holy Ghost by the laying on of hands?*

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[1] "The Christian Ministry"—Epistle to the Philippians.
[2] 1 Tim. iv. 14; 2 Tim. i. 6. [3] Acts xiii. 1-3. [4] 2 Tim. i. 6.

A. They did, but not in the sense of conferring the saving or sanctifying influences of the Spirit. They possessed the power only of communicating miraculous gifts to such as were already the people of God; and there is no case of their transmitting that power to others. It was such miraculous gifts that Simon the sorcerer wished to purchase with money.

Q. 14. *What striking refutation have we in the New Testament of Rome's dogma that "orders" confer grace and an indelible spiritual mark or character upon the receiver?*

A. The case of Judas, who was an apostle, and yet fell away.

Q. 15. *What is the teaching of Scripture in regard to the doctrine that in "Orders" the consent or vocation of the people is unnecessary, and that those who act when "only called to office by the people are thieves and robbers"?*[1]

A. It is in direct opposition to the teaching of the Council. As for the apostles, they held their appointment immediately from Christ, but after His resurrection, save in the case of Paul, who was "one born out of due time," the office-bearers were chosen by the people. Peter did not select and appoint Matthias to be an apostle, the people chose him. The people "chose" Stephen and the others to be deacons.[2] When Paul and Barnabas ordained elders in every church, it is said that they ordained (appointed, R.V.) them; and the word rendered "ordained" ought, as is admitted by the best scholars, to be rendered "elected by a show of hands."[3] The Romish theory of Prelatic appointment and ordination is without authority in the Word of God.

Q. 16. *Wherein are Protestants and Romanists agreed, and wherein do they differ, in regard to "Orders"?*

A. They are agreed that there is, by divine appointment, a certain class of men in the church whose duty it is to teach, administer the sacraments, and bear rule in

[1] Conc. Trid., Sess. xxiii., cap. iv.
[2] Acts vi. 5, 6.
[3] Acts xiv. 23. See Alford, *in loco.*

the interests of truth and godliness; they differ in regard to the number of "Orders" which Christ has appointed, the duties and powers assigned to them, and their ordination being a sacrament.

Q. 17. *How many Orders are there according to Scripture?*

A. There is one only. Christ laid down the law that there must be no distinction of orders among the ministers of the Word. "Neither be ye called masters: for one is your Master, even Christ."[1] And their appointed work is, not to offer sacrifice, but to exercise the ministry of the Word.

Q. 18. *Is ordination to the ministry a sacrament?*

A. No; the requirements of a sacrament are awanting. There is no "matter" or outward element, for the laying on of hands is an act, not an element. And there is no command of Christ constituting it a sacrament.

Q. 19. *Are Rome's "Orders" valid in any sense?*

A. No. There is no Scripture either for their number, their prelatic ordination, their priestly duties, or the godlike powers ascribed to them. So that they are not only not valid, but they are a blasphemous prostitution of the order which God has appointed.

Q. 20. *Is not Rome's doctrine in regard to "Orders" a most presumptuous and ensnaring one?*

A. It is. Its grand design is to enhance the sacredness of the priest's office, and magnify his power, that mankind may be brought effectually under the power of the priest-king at Rome.

[1] Matt. xxiii. 8, 10.

CHAPTER XXII.

MATRIMONY.

"O daughter, hearken and regard,
And do thine ear incline;
Likewise forget thy father's house,
And people that are thine.—Ps. xlv. 10.

"Giving honour unto the wife . . . being heirs together of the grace of life."—Peter.[1]

Q. 1. *What is the teaching of Rome in regard to Matrimony?*

A. It is:—(1) That it is a sacrament appointed by Christ, and that it confers grace; (2) that celibacy is a state superior to marriage, and that the Church has authority to alter the Levitical law regarding the impediments to marriage, either cancelling or adding to those laid down in Scripture; (3) that the Church has a right to prohibit the solemnisation of marriage at certain seasons; (4) that matrimonial causes belong exclusively to ecclesiastical judges, and that marriage is invalid unless contracted in the presence of the parish priest, or some other priest authorised by him.[2]

Q. 2. *On what ground does the Church of Rome hold marriage to be a sacrament?*

A. She affirms that "It has all the requisites for a sacrament, that is, first, that it is a sensible sign of something sacred; secondly, that it has been instituted by Christ; thirdly, that a promise of grace has been annexed to it."[3]

Q. 3. *How does Rome explain the details of the marriage rite so as to call it a sacrament?*

A. She says that the "matter" or sensible sign is the transfer which the parties make of themselves to each

[1] 1 Peter iii. 7.
[2] Conc. Trid., Statement, Sess. xxiv., cap. i., iii., iv., xii., can. 10, 11.
[3] Liguori's "Council of Trent," p. 348.

other; and the thing signified is the union of Christ with His church.

Q. 4. *Does marriage meet the requirements of a sacrament?*

A. No. (1) There is really no sign; for that which is said to be a sign is not a sign, but an act. (2) Although spoken of as a symbol of the union between Christ and the church, that does not constitute it a sacrament, for there are many symbols of sacred things which are not sacraments. (3) It was not appointed by Christ while He tabernacled on earth, nor was it instituted in sacramental form.

Q. 5. *What proof does Rome give that marriage is a sacrament?*

A. The only proof offered is the saying of Paul, "This is a great mystery: but I speak concerning Christ and the church."[1]

Q. 6. *How is this text supposed to prove Rome's doctrine?*

A. Rome translates the word mystery by the word "sacrament," thus:—"This is a great *sacrament* (μυστήριον); and on this translation she founds her seventh sacrament.

Q. 7. *Is such a translation correct?*

A. No. The word "mystery" means something hidden and known only to the initiated; and the term therefore was a suitable one to apply to the mystical union between Christ and the church. But it never has the meaning of sacrament. In this clause, moreover, Paul is speaking, not of marriage (as the Church of Rome says) but of the union of which marriage is the symbol, "I speak *concerning Christ and the church.*" To cover her mistranslation of the word "mystery" Rome mistranslates the whole clause, "I speak *in* Christ and *in* the church," instead of, "*concerning* Christ and the church."

Q. 8. *Show wherein Rome stands self-condemned in her translation of the word "mystery."*

A. The word μυστήριον occurs twenty-seven times in the New Testament, and in twenty-five of those cases the

[1] Eph. v. 32.

Church of Rome translates it "mystery," which is the correct rendering. In the other two cases she translates it "sacrament": in 1 Tim. iii. 16, "great is the *sacrament* of godliness," and in the present case. In the former of these cases, however, she does not use the word in its ecclesiastical sense, but in the latter she does. The latter is therefore the only case out of twenty-seven in which she translates the word by *sacrament* in its modern sense; and this is manifestly done to furnish a pretext for making marriage a sacrament.

Q. 9. *Is there any proof advanced that marriage as a sacrament was instituted by Christ, and that it confers grace?*

A. The Council of Trent adduced none. But Liguori says, in his Exposition and Defence of its decrees, that "Matrimony was instituted by Christ and raised to the dignity of a sacrament, either when the Saviour assisted and blessed the marriage of Cana, or when He restored matrimony to its original state, saying: 'For this cause shall a man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh. . . . What therefore God hath joined together, let no man put asunder.'"[1]

Q. 10. *Is this proof satisfactory?*

A. No. Christ's words do not in the remotest degree hint at any sacramental character in marriage. Moreover, if, as Liguori contends, Christ by these words restored marriage to its original state, He restored it to what it was in Eden before the fall, *when there were no sacraments.*

Q. 11. *What proof is adduced to show that marriage confers grace?*

A. The only proof adduced is the words, "She shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety";[2] the supposition being that these gifts are received with the grace of the sacrament. To this Liguori adds that a promise of grace may be

[1] Matt. xix. 5, 6. Liguori's "Council of Trent," pp. 350, 351.
[2] 1 Tim. ii. 15.

inferred from Christ's words, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery";[1] the argument being that "We cannot believe that our Lord had made marriage indissoluble without annexing grace to it."[2]

Q. 12. *Do the words of Paul prove Rome's doctrine?*

A. No. They do not most distantly allude to it. The apostle's meaning is, that though "the woman, being deceived, was in the transgression," yet she would be saved if they, *i.e.*, the sex, continued in those things that constitute the way of salvation, viz., faith, holiness, and sobriety. These words contain no promise of grace to the married state: and if they could be construed as a promise, the promise would be, not to husband and wife, but only to the woman, as the word "they" refers to womankind.

Q. 13. *Do Christ's words warrant the interpretation Liguori puts on them?*

A. No. (1) Christ's words do not make marriage indissoluble: they declare the opposite, for they affirm that adultery dissolves the tie. (2) Even supposing that they did declare marriage indissoluble, it would not follow that the obligations of the marriage relationship necessarily infer the promise of grace.

Q. 14. *Is there any warrant for Rome's doctrine that celibacy is a state superior to marriage?*

A. No.[3] Such a doctrine furnishes another illustration of the hopeless confusion and inconsistency of the doctrines of Rome. In one decree she declares that marriage as a sacrament confers grace, in another she declares that that grace-conferring sacrament transfers a man and woman from a superior into an inferior spiritual state.

Q. 15. *Has the Church of Rome any warrant to declare the marriage tie indissoluble, or to alter the Bible law in regard to the impediments to marriage, annulling them or adding to them as she sees fit?*

A. No. For the former she adduces the words, "What

[1] Matt. xix. 9.
[2] Liguori's "Council of Trent," p. 351.
[3] See Chapter on Celibacy.

God hath joined, let not man put asunder," but she ignores, or endeavours to explain away, the exception stated by Christ in the case of adultery. For the latter she produces no warrant except her own authority.

Q. 16. *Does the Church of Rome respect her own dogma as to the indissolubility of the marriage tie?*

A. No; she has permitted divorce in one of its worst forms, viz., that of a retroactive judgment, declaring marriages that had taken place null and void *ab initio.* Romish writers mention no fewer than sixteen causes which legitimise divorce in this way. The third plenary Council of Baltimore in 1884, No. 128, declared that "the marriage of infidels can be dissolved *through divine concession* when one of the married is connected with the true faith."

Q. 17. *Give instances of Rome's adding to, or cancelling, the impediments to marriage laid down in Scripture.*

A. She forbids marriage between godfathers and godmothers—a new spiritual relationship created by herself; she also forbids marriage to such as have entered any of her religious orders. On the other hand, she permits marriage between uncle and niece. History records that the Pope offered Henry VIII. permission to have two wives.[1]

Q. 18. *Has the Church of Rome any right to forbid the solemnisation of marriage at certain seasons* (*as "from the Advent until the day of the Epiphany, and from Ash Wednesday until the Octave of Easter"*)*?*[2]

A. No. This is without warrant from Scripture, and is based wholly on "the authority of the Church."

Q. 19. *What is Rome's doctrine as to the validity of civil marriages, that is, marriages not contracted in the presence of a Romish priest?*

A. The Council of Trent declared all such to be null and void.[3] The Syllabus of Pius IX., dated 8th December 1864, declared that "marriage among Christians cannot

[1] Lord Herbert's "Life and Reign of Henry VIII.," p. 330.
[2] Conc. Trid., Sess. xxiv., cap. x.
[3] Ibid., cap. i.

be constituted by any mere civil contract; that marriage among Christians must be a sacrament, and if the sacrament does not exist the contract is null." [1] Leo XIII., in his Encyclical, declared that "it also behoves everybody to know that among Christians, where union occurs apart from the sacraments, that union has neither the character nor the value of a real marriage." [2]

Q. 20. *What is the force of these authoritative declarations of the Romish Church?*

A. It is that all Protestant marriages are null and void, and that therefore married Protestants are living in adultery, and their children are bastards. This doctrine of Rome shows how she would revolutionise society, and overturn all law and order, if she only had the power. [3]

Q. 21. *What humiliating concession has the Government of this country made to the Church of Rome in regard to mixed marriages in Malta?*

A. The custom had been to issue licenses for mixed marriages—that is, for marriage between a Protestant and Roman Catholic to be celebrated by a Protestant clergyman, but Lord Salisbury's Government referred the question of the validity of such marriages to the decision of the Pope. The Pope decided that all such marriages in the island of Malta "are not, and shall not, be valid." This decision Mr Gladstone's Government accepted. According to such a decision the Pope, and not the Queen, is sovereign in Malta.

Q. 22. *What is the manifest design of Rome's doctrine, that "all matrimonial causes belong exclusively to the ecclesiastical judges"?*

A. It is to take marriage wholly out of the hands of the State, and to widen and confirm the Church's authority and control over civil society in all its interests and affections. This is one of the many departments in which it is the ambition of the Church of Rome to override and dominate the State.

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[1] Paragraph viii., prop. 73.
[2] "The Times," 19th Feb. 1880.
[3] See Appendix.

Q. 23. *Can it be pled that Rome's doctrine concerning marriage makes it a more sacred thing in the estimation of Romanists than it is among Protestants?*

A. This is often affirmed, but the statistics of morality in Protestant and Roman Catholic countries prove the reverse. Nowhere is the seventh commandment more disregarded than in Romish countries.

Q. 24. *What judgment must be passed on Rome in connection with the sacrament of matrimony?*

A. Her procedure in adding marriage to the sacraments is a presumptuous intrusion on the prerogative of God; her tampering with the marriage laws of heaven is an attempt to overturn the morality of the Bible; and her arbitrary interference with marriage in all its aspects shows her ambition to plant her throne at the fountain-head of all human kinship, that by ruling the family she may rule the world.

CHAPTER XXIII.

PURGATORY.

"But as for me, I thine own face
In righteousness will see;
And with thy likeness, when I wake,
I satisfy'd shall be."—Ps. xvii. 15.

"Through covetousness shall they with feigned words make merchandise of you."—Peter.[1]

Q. 1. *What is the teaching of Rome in regard to Purgatory?*

A. It is that it is a middle state, "in whose fires the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, into which nothing defiled entereth."[2]

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[1] 2 Peter ii. 3.

[2] Council of Trent Catechism, p. 59.

Q. 2. *Does Rome condescend on details in regard to the nature, locality, or duration of the sufferings of Purgatory?*

A. No. The Council of Trent did not go beyond saying that it is a place of punishment, and that its sufferings are proportioned to the guilt of the sufferers. The Council of Trent Catechism goes farther, and speaks of its torment as "fiery"; but as to the locality of Purgatory, the precise nature of its sufferings, or the time that souls must pass in it before being released to enter heaven, neither Pope nor Council has ventured to speak. Bellarmine and other writers locate Purgatory near Hell, and give most frightful and revolting descriptions of its sufferings."[1]

Q. 3. *When was the doctrine of a Purgatory first received into the Church of Rome?*

A. Not earlier than the close of the sixth century, when the idea was favoured by Gregory the Great. It was made an article of faith by the Council of Florence in 1439, and finally and authoritatively established with anathema by the Council of Trent.[2] It was rejected by the Eastern Church from the beginning.

Q. 4. *From what source was the idea of Purgatory manifestly borrowed?*

A. From Paganism. Every religion except that of the Bible had its Purgatory. In the Pagan religion there was a Purgatory placed in the lower parts of the earth where the souls of men were supposed to be purged from the spots of lesser sins by suffering most grievous torments before they could be admitted to Elysium.

Q. 5. *What is the fundamental error on which the doctrine of Purgatory rests?*

A. It rests on Rome's doctrine of justification. She teaches that the death of Christ did not secure the remission of the whole penalty of the sins of His people, and that each soul must suffer a part of the punishment which its sins deserved. Accordingly she argues that if

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[1] Bellarmine Opera, tom. ii., De Purgat. lib. ii., cap. ii., p. 406.
[2] Conc. Trid., Sess. vi., can. 30. See Appendix.

this satisfaction be not made in the form of penances in this world it must be made in the next: *ergo*, Purgatory.

Q. 6. *Prove that this is the teaching of Rome.*

A. The Council of Trent declared, "If any one saith that, after the grace of justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened to him, let him be anathema." [1]

Q. 7. *What other serious error is involved in the doctrine of Purgatory?*

A. The error that distinguishes sins as "mortal" and "venial"; for this unscriptural distinction is part of the plea which the Church of Rome urges for the need of Purgatory, seeing that all "venial" sins must be purged away in its fires.

Q. 8. *For whom then is Purgatory designed?*

A. (1) For those who, although they have obtained the pardon of all their "mortal" sins from the priest, have yet to suffer temporal punishment for them. (2) For those who have "venial" sins clinging to them at death. All Romanists, except those who die immediately after baptism, and martyrs, even priests, bishops, and popes, must take Purgatory on their way to heaven. As for those who die without baptism and priestly absolution, they must go direct to the place of woe: neither the love of God nor the death of Christ can save them.

Q. 9. *Is it not incongruous that the "penitent" must spend, it may be, thousands of years in Purgatory to atone for his "venial" sins, while the priest can forgive his "mortal" sins in a moment, by the utterance of a few words in the confessional?*

A. This is one of the many incongruities of Romish theology. It serves to prove (1) that the priesthood of Rome must be exalted, even though it be at the expense

[1] Conc. Trid., Sess. vi. can. 30. Waterworth's Translation.

of Rome's consistency in doctrine; and (2) that it is as necessary in the view of Rome to send souls into Purgatory as to bring them out of it. This middle state is a mine of wealth to the Romish Church.

Q. 10. *Does Rome affirm that the sufferings of those in Purgatory can be shortened or alleviated by any means?*

A. She claims that abundant provision has been made for this. The Pope carries the keys of Purgatory at his girdle.

Q. 11. *What is this provision?*

A. "The suffrages of the faithful, but principally the acceptable sacrifice of the altar."[1] That is, the surviving friends of the dead can render "satisfaction" in their behalf by the surplus merits of their own good works and penances; and they can pay for masses to be said for their release.

Q. 12. *Is such teaching not most dishonouring to Christ, as well as ensnaring to souls?*

A. It is. It affirms that the merits of Christ of themselves cannot, or at least do not, secure the release of souls from Purgatory, but that the good works and penances of "the faithful" can and do. It affirms in the same way that the sacrifice of the cross cannot secure the release of souls from Purgatory, but that the pretended sacrifices on the altars of Rome, in the Mass, can. In other words, Christ is represented as not being that all-sufficient Saviour the Scriptures declare Him to be. Whereas, "with His stripes we are healed"[2]—delivered from the *whole penalty* of sin.

Q. 13. *Does not Rome pretend to expressly guard against the inference that she derogates from the merits of Christ in this and other doctrines?*

A. Yes. The Decrees of Trent are interlarded with such references to Christ as would, if taken by themselves, lead the reader to suppose that those decrees were thoroughly evangelical. But these same decrees

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[1] Conc. Trid., Sess. xxv. Decree concerning Purgatory.
[2] Isa. liii. 5.

repeatedly affirm that the sacraments and priests of Rome, and the good deeds and sufferings of the "penitent" himself, are absolutely necessary to the salvation of the soul—the merits of Christ notwithstanding. Those merits are surely derogated from when a curse is pronounced on such as deny that they must in several ways be supplemented by man's works before man can be saved.

Q. 14. *If Masses for the dead can release souls from Purgatory are the priests of Rome so eager to relieve the sufferers in Purgatory as to be willing to say Masses for them without remuneration?*

A. No; they will on no account say Masses for either the living or the dead without payment. "Popery meets man at the cradle, and dogs him to the grave and beyond it with its demands for money."[1] "Yea, they are greedy dogs which can never have enough . . . they all look to their own way, every one for his gain, from his quarter."[2]

Q. 15. *Does the Church of Rome derive much gain from this source?*

A. Yes. Mr Connellan records the case of a priest in the west of Ireland making £41 out of three deaths in ten days by "funeral offerings" for their souls in Purgatory. And he asks the question, if the priest can make on these souls £41 in ten days, how much can he make in the year? And how much can the 3471 priests in Ireland make in the year by the same means?[3] This even among the poverty-stricken Romanists of Ireland.

Q. 16. *Is the doctrine of Purgatory in this particular not constructed in favour of the rich, and in utter disregard of the principles of righteousness and justice?*

A. It is. Rich men, however ungodly, may secure for themselves a speedy and easy release from Purgatory and transfer to Paradise, by leaving a liberal part of their great wealth for Masses; while poor men, however godly,

[1] Kirwan's Letters.
[2] Isa. lvi. 11.
[3] "Landmarks," by Rev. T. Connellan, pp. 48, 49.

must toil their weary way through Purgatory for perhaps thousands of years before they can reach heaven.

Q. 17. *Does not Rome in this matter make special provision for the poor?*

A. Only in the sense that there is "a general commemoration of all the faithful departed in every Mass"; but this "commemoration" being for the departed *in the slump*, cannot be said to be specially for the poor, and each one's share must be infinitesimal.

Q. 18. *To what methods have Romanists had to resort in order to enable the poor to buy Masses for themselves?*

A. "Purgatorian Societies" have been formed in different countries, in which poor people pay a penny a week; and on condition that they do not die before being six months in membership, that they die a natural death, and that they are clear of all dues at their departure, they are entitled to three Masses after their death, one at the time of death, a second a month after, and a third at the expiration of a year.

Q. 19. *Are Masses that are paid for always performed?*

A. Not always: law cases have arisen out of the non-performance of them, and many instances are recorded of priests having neglected to fulfil their bargains.[1] It is a common practice for priests in the cities to farm out Masses to the poorer priests throughout the country.

Q. 20. *Can the priests furnish any guarantee as to the number of Masses that are sufficient to effect the release of a soul from Purgatory?*

A. No; It is admitted that no priest can tell when any soul leaves Purgatory. This uncertainty however, is cunningly turned to advantage, for as it is always best to err on the safe side, surviving relatives are the more readily induced to pay liberally for the relief of their suffering friends. In the judgment of Pope Leo XIII., his predecessor Pious IX. is still in Purgatory, as a Pontifical Mass of Requiem was sung for the repose of his soul in the Sextine Chapel on February 17th, 1894.

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[1] Nolan's Pamphlet, p. 47.

Q. 21. *What law was passed in England to meet the rapacity of the priests in importuning the dying to bequeath money and lands to the Church in return for Masses, to be said for them when in Purgatory?*

A. The law of Mortmain, which made invalid any bequest for a charitable or religious purpose unless made twelve months before death. This law was passed by a Popish Parliament. A similar law is in force in Ireland, the time specified in it being three months. The law, as applied to England and Scotland, was quietly abolished by Mr Gladstone's Government in August 1871.[1]

Q. 22. *On what authority does Rome base the doctrine of Purgatory?*

A. On the triple authority of Scripture, the Apocrypha, and Tradition. Her stronghold is Tradition, with its multiplied apparitions and false miracles in favour of the doctrine.

Q. 23. *What is the argument drawn from the Apocrypha?*

A. It is based on the words in 2 Macc. xii. 45. They are paraphrased by Keenan thus, "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins;" and his comment is, "Now even though our enemies do not admit this book as the Word of God, still, as history, it proves beyond a doubt that in the old law God's people prayed for the dead."[2]

Q. 24. *What is the answer to this?*

A. It is that it proves too much to serve Rome's purpose, for it proves that if the Apocrypha be right Rome must revise her eschatology. Keenan overlooks the fact that the dead to whom reference is made in this text were men who had been guilty of the sin of idolatry, and who had therefore died in "mortal" sin. According to Rome's own teaching these men must at death have gone, not to Purgatory, but to the place of woe, where no prayers would avail them. Rome and the Apocrypha therefore are in antagonism to each other here, and they are both antagonistic to the Word of God.

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[1] See Appendix.

[2] "Controversial Catechism," p. 156.

Q. 25. *What are the principal texts quoted from Scripture in favour of Purgatory?*

A. They are the following:—Matt. v. 25; xii. 32; 1 Cor. iii. 11-15; Phil. ii. 10; 1 Peter iii. 18-20; and Rev. xxi. 27.

Q. 26. *Do the words of Christ in Matt. v. 25, furnish any authority for Purgatory?*

A. No. The debtor in this prison is supposed to owe the whole of the debt charged against him, and to have nothing wherewith to pay; he must therefore remain in prison until he has paid the uttermost farthing; that means that there is no commutation, and that he must remain in prison for ever. This passage is completely against Purgatory, not for it.

Q. 27. *What is the meaning of the second text quoted, "It shall not be forgiven him, neither in this world, neither in the world to come"?*

A. Its meaning, as is proved by the parallel passage in Luke xii. 10, is that the sin against the Holy Ghost will never, under any circumstances, be forgiven. It was a familiar and emphatic mode of expression, and it affords no countenance to the doctrine of Purgatory.

Q. 28. *How are we to understand Paul's words, in which he compares man's work to silver, gold, and precious stones, or wood, hay, stubble, to be revealed by fire, and which may be burned, while man himself is saved yet so as by fire?*

A. This passage refers to a trial of *works* and not of *persons;* it affirms that these works are to be *tested* not *purified;* and it declares that the works of *all men*, good and bad, are to be subjected to this test. Paul's reference manifestly is to ministers of the Gospel, whose works will all be brought to the test, and it furnishes no warrant whatever for the doctrine of purgatorial cleansing in any sense.

Q. 29. *What evidence is there for Purgatory in Phil. ii.* 10, *"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth"?*

A. None whatever. Paul uses here a comprehensive

expression to show that all—angels and men, the living and the dead—must bow to Christ. The proper rendering is "*in* the name"—an acknowledgment of the divine Lordship of Christ.

Q. 30. *What is the bearing of the statement in Peter iii. 18-20, in which the apostle refers to Christ preaching to the spirits in prison?*

A. It furnishes no ground for the doctrine of Purgatory. The Romish interpretation may be disposed of by the two following considerations:—(1) The sinners of the antediluvian world were sinners who had died guilty of what Rome calls "mortal" sins, and for them, according to Rome, there could be no middle state or Purgatory. (2) Supposing, for the sake of argument, that these souls were in Purgatory, then, according to Rome, not "preaching," but "alms, prayer, fasting," and the celebration of Masses by the living, would have been the remedy for them. The spirits were in prison when Paul wrote, and the prison was not Purgatory.[1]

Q. 31. *What about the last of the passages referred to?*

A. The words, "And there shall in no wise enter into it anything that defileth," lend no countenance to Purgatory. "The blood of Jesus Christ cleanseth us from *all sin;*"[2] and in the case of every believer, to be "absent from the body" is to be "present with the Lord."[3]

Q. 32. *What evidence have we that the early Christians in Rome did not believe in such a doctrine?*

A. The fact that in the Catacombs the words "pax" and "in pace" were frequently found—words which would not have been used if the belief had been entertained that the dead had gone to Purgatory. Romanists use the phrase "Requiescat in pace" (R.I.P.), which is a prayer for the dead.

Q. 33. *What is the strongest argument against this doctrine?*

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[1] "Misunderstood Scriptures," by Rev. R. Nevin, D.D., pp. 214-231.
[2] 1 John i. 7. [3] 2 Cor. v. 8.

A. The fact that it is not to be found in the Bible, and that it is opposed to its clearest teachings. The learned Sorbonnist Picherellus, in his work on the Mass, declared that "there was no fuel to be found in all the words of Scripture for the fires of Purgatory." Commenting on the words, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may *rest from their labours;* and their works do follow them," he confessed that they had extinguished the fires of Purgatory.[1]

Q. 34. *What doctrines of Scripture does it most plainly contradict?*

A. It contradicts the following:—That "the wages of sin (all sin) is death";[2] that as Christ's atonement is an infinitely complete satisfaction, "there is therefore now no condemnation to them which are in Christ Jesus";[3] that the sinner who repents and turns to Christ, and forsakes his sins, will certainly be saved;[4] that the sinner is saved by grace, and not by works;[5] and that God alone is Judge of all the earth.[6]

Q. 35. *What serious errors are implied and embodied in it?*

A. The following:—The doctrine of merit on the part of the creature; the doctrine of works of supererogation, according to which a man may be more perfect than the law of God requires him to be, and his superfluous merit may be put to the account of those in Purgatory; the doctrine that prayers may be offered for the dead, and redemption from guilt bought with money; and the doctrine that the Pope and his subordinates have power over the unseen world.

Q. 36. *Does the Church of Rome teach expressly that prayers are to be offered for the dead?*

A. Yes. Cardinal Wiseman says:—"The doctrines of Purgatory and prayers for the dead go so completely

[1] Rev. xiv. 13. De Missa., p. 56. Quoted in Poole's "Dialogue on Popery."
[2] Rom. vi. 23.
[3] Rom. viii. 1.
[4] Acts xvi. 31.
[5] Eph. ii. 5, 8.
[6] Rom. xiv. 10.

together that, if one be demonstrated, the other necessarily follows." [1] Milner affirms that "There is an inseparable connection between the practice of praying for the dead and the belief in an intermediate state of souls," *i.e.*, Purgatory.[2] The evidence here adduced in disproof of the one effectually sets aside the other. There is no case of praying for the dead recorded in all Scripture.

Q. 37. *Disprove the doctrine of Purgatory by one or two direct Scripture references.*

A. It is disproved by the cases of Enoch, Moses, and Elias; by Christ's words to the penitent thief, "To-day shalt thou be with Me in paradise;" [3] by Paul's words, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better;" [4] and by the rapturous cry of the redeemed, who ascribe all their salvation to Christ, "Unto Him that loved us, and washed us from our sins in His own blood." [5]

Q. 38. *Is not the doctrine of Purgatory opposed to the dictates of common sense?*

A. Yes. If Purgatory should come to an end, as Romanists say, at the day of judgment, how will those be purified who may be alive or not long dead at that time? If, on the other hand, Purgatory should continue after the day of judgment, how will it fare with those who may be doomed at that time to spend centuries or milleniums of years in its fires, seeing that there will be no more priests or Masses whereby they might be released? Rome did not consider all the emergencies of the case when she concocted the dogma.

Q. 39. *Is the doctrine not directly conducive to sin?*

A. In the nature of things the doctrine sets aside the regenerating and sanctifying work of the Spirit, and the all-sufficient merits of the sacrifice of Christ. It appeals to animal instincts alone, and "the fear that bringeth a snare." It gives the sinner a false assurance that the punishment of sin in the eternal world will one day come

[1] Lectures, Vol. II., pp. 53, 54.
[2] "End of Controversy," Letter iv., p. 368.
[3] Luke xxiii. 43.
[4] Phil. i. 23.
[5] Rev. i. 5, 6.

to an end, and that it may be shortened by prayers and Masses said on earth. The tendency of all this is to harden the heart and encourage in sin.

Q. 40. *How ought we to regard the doctrine of Purgatory?*

A. It is one of the most blasphemous and preposterous of Rome's dogmas, framed in defiance of the plainest teachings of Scripture; it is one of the subtlest devices of the Prince of Darkness for overturning the Gospel of the grace of God, and ruling mankind by the terrors of the unseen world; and it is a huge scheme for the aggrandisement of the priests of Rome—a huge swindle under the cloak of religion. "And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."[1]

CHAPTER XXIV.

Indulgences and Works of Supererogation.

"When thou a thief didst see, then straight
Thou join'dst with him in sin,
And with the vile adulterers
Thou hast partaken been."—Ps. l. 18.

"These are wells without water; . . . while they promise them liberty, they themselves are the servants of corruption."—Peter[2]

Q. 1. *Define the doctrine of Rome in regard to Indulgences.*

A. "An indulgence is a remission granted by the Church to those who are free from the guilt of all mortal sin, of the whole or part of the temporal punishment due for sins already forgiven."[3] Keenan defines it as "A remission of the temporal punishment due to venial sin, and also to mortal sin, after the eternal punishment has been remitted."[4]

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[1] 2 Peter ii. 3.
[2] 2 Peter ii. 17-19.
[3] "Catholic Directory," 1883, published permissu Superiorum.
[4] "Controversial Catechism," p. 153.

Q. 2. *Explain these definitions.*

A. According to Rome when the "penitent" receives absolution he is delivered from the eternal punishment due, *i.e.*, hell, but not from the temporal punishment due. This must be borne by himself either in this world or in purgatory; and Indulgences are the means whereby it may be in part or in whole remitted. It is noteworthy that the Council of Trent did not condescend to give any explanation of the nature or object of Indulgences.

Q. 3. *On what doctrinal foundation does the dispensing of Indulgences rest?*

A. It rests on the theory that "the superabundant and infinite merits and satisfactions of Christ," together with those of "the most holy Mary, the martyrs and the other saints," which "assist them as a help," form an inexhaustible treasure of merits, which on certain specified conditions can be utilised to the abridgment of the time to be spent in purgatory by those who procure them.[1]

Q. 4. *By whose authority are these Indulgences dispensed?*

A. By the authority of "the successors of the blessed Peter," *i.e.*, the Popes of Rome. Individuals cannot draw on this "heavenly treasure" (as it is called by the Council of Trent), and apply these merits as they themselves might wish; they can enjoy the advantages of them "only *when*, and *how*, and *in what amount* the Holy Church and the Supreme Pontiff may determine."[1]

Q. 5. *Is it a fair interpretation of this doctrine to say that Indulgences are understood to confer the pardon of sin?*

A. It is; but this is denied by leading Romanists. Milner declares that an "Indulgence does not include the pardon of any sin at all, little or great, past, present, or to come";[2] and similar statements are made by others. Such statements, however, are a dishonest play upon words; because to remit the punishment of sin is to pardon the sin itself. Besides, the popes of Rome have

[1] "A Collection of Prayers and Pious Works," published with the authority of the Sacred Congregation of Indulgences, quoted in "A Pilgrimage to Rome," pp. 405-408.

[2] "End of Controversy," Letter xlii.

expressly affirmed that the recipients of an Indulgence "obtain the fullest pardon of all their sins."[1] And the present Pope, Leo XIII., in his Encyclical of 1st September 1883, granted to all the faithful "the full remission of all their sins."

Q. 6. *Is not the doctrine of Indulgences the natural complement of the Romish sacrament of Penance?*

A. Yes. Rome teaches that by the sacrament of Penance the *eternal* punishment of sin in hell is remitted, and by Indulgences the *temporary* punishment of sin in purgatory is remitted: taken together, therefore, they present a complete view of Rome's system of pardon.

Q. 7. *What is meant by plenary, non-plenary or partial, and temporary Indulgences?*

A. Plenary Indulgences are those that remit the whole punishment due in purgatory for sins committed up to the time that the Indulgence is obtained. Non-plenary or partial Indulgences are those that remit only as much of that punishment as would have been remitted by the period of canonical penance affixed to the Indulgence—the extent of purgatorial punishment remitted, however, not being known.[2] Temporary Indulgences are those that are granted for a specified time, and that shorten the stay in purgatory by the period named.

Q. 8. *What is the longest period of time that any single Indulgence has covered?*

A. The popes seem to have been more liberal in earlier times than they have been in recent years, for in the old Sarum Office of the Virgin, fol. lxii., mention is made of an Indulgence for a term of no fewer than 90,000 years for deadly sins. This Indulgence was given by Pope John XXII. for devoutly repeating three prayers which are written in the Chapel of the Holy Cross at Rome.

Q. 9. *Is there any fixed proportion between the conditions on which an Indulgence can be obtained and the extent of the Indulgence itself?*

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[1] Corp. Juris Canon, tom. ii., p. 317.
[2] "Catholic Directory," 1893, p. 6.

A. No. In some cases very long Indulgences are obtainable on the easiest terms, while shorter Indulgences are sometimes obtainable only on very exacting conditions. It seems wholly a matter of caprice on the part of individual popes, there being no uniformity of law on the subject. The one thing evident is, that in the opinion of the popes the pains of purgatory are of indefinite duration, and consequently too many Indulgences cannot be procured.

Q. 10. *When and how did Indulgences originate?*

A. In the early church they were unknown. In the third century, when discipline had degenerated into penance, and the morals of the people had become less severe, the practice was gradually introduced of shortening the duration of penance, or exchanging an easier penance for a more difficult, and ultimately of commuting it altogether for some personal act of service to the church, or a gift of money. In the fourteenth century the idea of mitigating temporal pains inflicted by the church was extended to the abbreviating of the time to be spent in purgatory. In this way Indulgences began to be considered as helpful to the dead as to the living.[1]

Q. 11. *By what means are Indulgences obtained?*

A. By an almost infinite variety of means. In ancient times they were granted to persons who visited the holy sepulchre in Jerusalem, or joined in the crusades for the possession of the holy land, or helped in the work of persecuting Protestants and extirpating heresy, or were willing to pay for them. They are now granted to those who visit certain churches, worship before certain altars, pray to certain saints, or images, or pictures, kiss certain crosses, recite the Rosary of Mary, climb the *Santa Scala*, or wear certain articles, such as crucifixes, beads, scapulars,[2] medals, which have been duly blessed.

Q. 12. *Is it any misrepresentation of Rome's practice to say that the most extended Indulgences can be gained on very easy terms?*

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[1] Mosheim, p. 564.

[2] See Chapter on Mariolatry.

A. No. It is expressly stated, on the highest official authority, that Christ has conferred this privilege on the Church, that the members "may be enabled, *with the least inconvenience to themselves*, entirely to pay to divine justice whatever they owe for their sins." [1]

Q. 13. *Give an illustration of the case with which, and the absurd conditions on which, most valuable Indulgences can be obtained.*

A. Adrian VI. decreed a plenary Indulgence to whomsoever should depart out of this life grasping in his hand a hallowed wax candle.[2] By kissing two crosses in the Coliseum of Rome—the work of a minute—an exemption of 600 days from purgatorial suffering is secured.[3] For every repetition of the triple prayer—which may be repeated anywhere, and in a minute—"Jesus, Joseph, Mary, I give you my heart and soul; Jesus, Joseph, Mary, assist me in my last agony; Jesus, Joseph, Mary, I breathe out my soul to you in peace"—a hundred days' respite from purgatory is ensured.[3] In the churches in Rome a person may in one day easily procure for himself, with little effort or self-denial, Indulgences for thousands of years. In the Church of St John the Lateran alone,[2] on the festa of that saint, as many Masses may be bought as will free the soul from purgatory for 29,000 years; and in other churches corresponding favours may as easily be had.

Q. 14. *Explain the Indulgence of the Holy Stairs.*

A. These stairs (*Santa Scala*) are a flight of twenty-eight white marble steps in a little chapel of St John Lateran of Rome, said to have been the stairs belonging to the palace of Pontius Pilate at Jerusalem. It is affirmed by the Church of Rome that these steps were carried by angels from Jerusalem to Rome, and that they are stained with the blood of Christ. The Popes Leo IV. (850), Pascal II. (1100), and Pius VII. (1817), declared that

[1] "Collection of Prayers and Pious Works," quoted in "A Pilgrimage to Rome," p. 406.

[2] Wylie on "The Papacy," p. 339.

[3] "A Pilgrimage to Rome," pp. 416, 431. "Rome in the Nineteenth Century," vol. ii., pp. 267-270.

nine years' Indulgence for each of the twenty-eight steps should be conceded to whomsoever would ascend them kneeling and praying. The task can be performed in thirty minutes, and it secures an Indulgence for 252 years. It was while ascending these steps that Luther thought he heard the words, "The just shall live by faith," and, rising to his feet, fled from the spot.

Q. 15. *Does it not in some measure modify the iniquity of Rome's system of Indulgences that she requires that the receivers should be in "a state of grace"?*

A. No; for with Rome, to be in a state of grace means no more than that the receiver must have gone to the sacrament of penance and received absolution from the priest. If he has fulfilled these conditions, though there should be neither true penitence (but only attrition) nor saving faith, he is said to be in a state of grace.

Q. 16. *When was the first powerful impulse given to the introduction of Indulgences in the Romish Church?*

A. In 1096, at the Synod of Clermont, when Pope Urban II. promised a plenary Indulgence to all who would take part in the Crusades. From that time Indulgences became an essential and remunerative part of the religion of Rome.

Q. 17. *How did the case stand at the time of the Reformation?*

A. In the sixteenth century the sale of Indulgences had become a recognised traffic in the Church. Leo X. wished money, partly to finish the building of St Peter's, and partly to meet his own extravagances; accordingly he published Indulgences which professed to secure the plenary remission of sins, and these found a ready sale in the ecclesiastical markets of Europe.

Q. 18. *In what way were these Indulgences disposed of?*

A. They were farmed out by the Pope to the highest bidder, and the price was paid beforehand to the Pontiff. In Germany the purchaser was Albert, Archbishop of Mainz and Magdeburg, a prelate notorious for his extravagance; and his agent was the famous, or rather infamous, Tetzel. In this way a most indecent and

scandalous traffic was carried on by the agents of the Pope, and every kind of sin had its price in money.

Q. 19. *Give the actual terms of an Indulgence as drawn up by Pope Leo X.*

A. "May our Lord Jesus Christ, by the merits of His passion, absolve thee, and I, by His authority and that of the Apostolic See committed to me for this purpose, and to thee conceded, absolve thee, first from every sentence of the greater or lesser excommunication, if thou hast incurred any, and in the next place from all thy sins, by conferring upon thee the fullest remission of all thy sins, and by remitting to thee also the pains of purgatory, so far as the keys of Holy Mother Church extend. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q. 20. *Are there any well known historic facts that can be adduced to prove that prior to the Reformation it was an established custom of the Church of Rome to sell for money the license to commit sin?*

A. There are; among others, the following may be mentioned:—Before the Reformation the Roman Catholic princes of Germany lodged with the Pope a list of grievances which they wished to have rectified, of which there were no fewer than a hundred—"*Centum Gravamina.*" In numbers 5 and 6 of this list the following sentences occur:—"Besides, his Papal Holiness and the other bishops and pillars of the Roman Church have reserved several offences for themselves alone to absolve, any one of which if you commit, you must at once pay down, or go without absolution, precisely because they were reserved with the very object of making money by them. But if any one has the means of paying, not only are present transgressions of these ordinances forgiven, but the person indulged is permitted to violate them with impunity for the future."

Q. 21. *Is it true that the Church of Rome sells Indulgences giving actual permission to commit sin?*

A. Romanists most strenuously deny this, but the question must be answered in the affirmative. When

Tetzel sold Indulgences by the authority of Leo X. and the Archbishop of Mainz, his words, which neither the Pope nor the Archbishop challenged, were, "Come and I will give you letters all properly sealed by which even the sins you intend to commit may be pardoned." And but for the Reformation, Rome would have been carrying on this traffic as unblushingly as ever.

Q. 22. *Prove that an Indulgence, when judged in the light of Rome's own teaching, is practically a permission to commit sin.*

A. Technically, an Indulgence is a reduction of the time to be spent in purgatory for sins already committed; but the Romanist who goes to confession knows that if he commits any sin he can obtain absolution and a plenary Indulgence whenever he chooses, he therefore virtually has the Indulgence in his hands already. There is no moral difference between selling an Indulgence to an intending sinner before he commits the sin, and giving him the assurance that he will obtain the Indulgence after he has committed it.

Q. 23. *Has not the Church of Rome tabulated a list of prices for sins, the payment of which secures their remission?*

A. Yes. Early in the sixteenth century she actually published to the world a book entitled *Taxæ Penitentiariæ*, in which were quoted the prices to be paid for the pardon of all conceivable kinds of sin and crime, even the worst. The list in some of its details is unfit for publication.

Q. 24. *Has not the genuineness of this book been denied by some Romanists?*

A. Yes; but it has been abundantly established,[1] and the repeated editions prepared under Papal sanction leave no doubt in regard to it. "Janus" acknowledges its genuineness, and says of it that it revealed an arrangement "systematically developed for centuries, wherein laws seemed to be made only for the purpose of selling the

[1] "The Taxes of the Apostolic Penitentiary," or, the Prices of Sins in the Church of Rome, reprinted from the Roman Edition of 1510, and the Parisian Edition of 1520, by Professor R. Gibbings, D.D., University of Dublin. Also "The Prices of Sins in the Church of Rome," by A. H. Guinness, M.A.

right to break them, and both individuals and communities were only allowed the exercise of their natural rights when they had paid for it."[1]

Q. 25. *May it not be pled that the Church of Rome has changed in regard to this, and that she does not traffic in sin in this fashion in the present day?*

A. Such a plea would come with bad grace from an infallible Church. As a matter of fact, however, as far as trafficing in Indulgences is concerned, Rome is unchanged.

Q. 26. *Prove it.*

A. The late Pius IX. was in the habit of sending to Sicily, up to the year 1868, when it was suppressed, a Bull, the *Bolla di Composizone*, which contained "an explicit catalogue of crimes, with the sums required to secure forgiveness"; and until the fall of the Neapolitan monarchy "the Bourbon Crown realised about £8000 a year by its share in the speculation." By means of this Bull the Pope authorised all Father Confessors in Sicily to condone crimes for a pecuniary consideration. A burglar or bandit would appear before the priest telling him he had pilfered or spent 1000 lire. "No matter," the priest would say under the Bull, "if you have preserved a portion of the spoils for the church"; thus a compromise was easily arrived at. The burglar paid the Pope a tax, and the Pope in return absolved the burglar. In the Bull mentioned there was a complete list of all imaginable crimes—rape, robbery, murder; nothing was omitted, and side by side with each crime was the price set upon it.[2]

Q. 27. *Is this traffic in sin and crime carried on still by the Church of Rome?*

A. It is carried on still in countries in which she is supreme. Mr H. N. Mosely, M.A., F.R.S., of the "Challenger," in his account of his visit to the Philippine Islands (1879), states that "Papal Indulgences for sins, and even crimes, are still sold in the Philippines by the government at its offices all over the country, and at the

[1] "The Pope and the Council," pp. 352, 353.

[2] Speech of Signor Tajani, Minister of Justice in the Italian Government, on 11th July 1875, reported in *Times*, 17th September 1875.

same counters with tobacco, brandy, lottery tickets, and other articles of which the government retains the monopoly." In 1750 the Pope granted to the Spanish Crown the perpetual right to sell Indulgences in Spain and its colonies, and in one year, 1844-5, the Spanish Government received from this source of revenue alone upwards of £58,000. Vessels sailing from Spain to America have been captured laden with bales of Indulgences to be sold at fixed prices according to the circumstances of the purchasers, and the sins they wished to have remitted.[1]

Q. 28. *Explain the connection between Popish Jubilees and Indulgences.*

A. Boniface VIII. in the year 1300 was the first to institute the Jubilee, and he promised in connection with it a plenary pardon to all who would visit during that year the churches of St Peter and St Paul at Rome. The result was that hundreds of thousands flocked to Rome, and their contributions amounted to such a sum that "two priests stood day and night with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altars."[2] To make the outpouring of this treasure more precious, however, Boniface proclaimed that a Jubilee should recur but once in a century, and he added, "Let no man dare to infringe this Bull of our Constitution, which if he presume to attempt to do, let him know he shall incur the indignation of Almighty God."[3]

Q. 29. *Did succeeding Popes respect this decree and threat of the infallible Boniface?*

A. No; each Pope in turn exercised his own independent infallibility. Clement VI., anxious "to reap the advantage to be gained by exchanging earthly treasure for heavenly," reduced the period for holding a Jubilee from one hundred to fifty years, and he also, like his predecessor, imposed a curse on whoever would violate his decree. Urban VI. reduced the period to thirty-three years. Paul II. fixed the term at twenty-five years. Pius IX.

[1] Hamilton Tracts, p. 68.
[2] Gibbon's "Decline and Fall," vol. iii., p. 761.
[3] Corp. Juris Canon, lib. v., lit. 9, c. 1, vol. II., p. 315.

reduced it still farther to six years; and Leo XIII. has determined that the rich treasure may be dispensed at an interval of two years.

Q. 30. *State the terms of a recent Jubilee and Indulgence, to show that the Church of Rome continues unchanged.*

A. In 1879 and 1881 the present Pope proclaimed an Extraordinary Jubilee and Indulgence, by which he "granted and imparted the fullest remission of all their sins" to those who visited certain churches in Rome, and "there prayed for the exaltation of the Catholic Church and the Apostolic See, for the extirpation of heresy, the conversion of sinners, the concord of Christian princes, and the peace and unity of all faithful people," provided that they "had fasted once within the time appointed, had confessed, had received the Sacrament of the Eucharist, and given alms or performed some other pious work of devotion."

Q. 31. *Did not the Pope make provision both for those who could, and for those who could not, undertake this pilgrimage?*

A. Yes. For such as were able to undertake the journey to Rome, arrangements were made after the fashion of Cook's Continental Tours, with every view to comfort and pleasure as well as to spiritual advantage; and for such as were unable to undertake the journey, the Pope arranged that equal spiritual advantages should be obtained by less expensive and troublesome means at home.

Q. 32. *Give some proof of this.*

A. In a Manual published by Mgr. de Segur, Roman Catholics are informed that all the Indulgences attached to Pilgrimages may be obtained by simply wearing the Cordon of St Francis, and the repetition of a few short prayers. Mgr. de Segur asserts "that every time that the wearer of this Cordon makes six recitations of the *Pater*, *Ave*, and *Gloria*, he obtains all the Indulgences, plenary and partial, granted by the Sovereign Pontiffs to the Sanctuaries of the Holy Land, of all the Basilicas and Sanctuaries at Rome, at Assissi, at Loretto, at St James

de Compostello, and all the Sanctuaries of the world," *i.e.*, "thousands of plenary Indulgences, and certainly more than one hundred thousand years of partial Indulgences." This Romish authority also adds:—"You can gain these treasures as many times a day as you wish." [1]

Q. 33. *Is there any book in English published by authority which gives similar information?*

A. Yes. In a little book, entitled "Indulgences granted by Sovereign Pontiffs," published in Dublin in 1845 for the Catholic Book Society, there are detailed, with full instructions, no fewer than ninety-two different Indulgences, many of them plenary, which are continually within easy reach of Romanists residing in Britain. These Indulgences are equally available for those who have gone to purgatory.

Q. 34. *Mention a striking proof that Rome still proclaims the effectiveness of these Indulgences in releasing souls from purgatory.*

A. In 1862 the Bishop of Murcia, in Spain, Don Mariano Barrio Fernandez, issued a document in which he declared that the Royal Arch Confraternity of the Most Holy Trinity, with the authority of Pio Nono, gave power to any Roman Catholic, who would pay the sum of 1s. 2½d., repeat one Paternoster, and inscribe the name of any deceased individual in the books of that Confraternity, to release that soul from purgatory.[2]

Q. 35. *What impression must such statements produce on the mind of the reader?*

A. They must produce surprise that any soul should ever go to purgatory, seeing that it is so easy to escape it; or that any soul should be left in purgatory, seeing that it is so easy to effect their release. The greatest wonder of all is that the same Pius IX., who authorised the "Arch Confraternity" above quoted to sell these releases at 1s. 2½d. each, should himself be still in purgatory, although thousands of pounds have been spent in

[1] "Le Cordon Seraphique," Librarie de Propagande. Paris, 1874.
[2] La Luz., 30th April 1883. See the "Price of Sins," by A. H. Guinness, M.A.

masses for the release of his soul. Truly, "the legs of the lame are not equal, so is a parable in the mouth of fools."[1]

Q. 36. *Is it true that Indulgences are bartered for money by the Church of Rome, or that part of the conditions attached to them is that they must be paid for?*

A. Yes. In the Indulgences granted by the Popes at Jubilees the "giving of alms" is made a special condition, by which is meant the giving of money to the Church. It is well known that the Church of Rome will not part with any of her spiritual favours except for money.

Q. 37. *Sum up the errors embodied in the vile doctrine of Indulgences.*

A. It involves the following:—(1) The distinction of sins into mortal and venial, of punishment into eternal and temporary, and the existence of purgatory for the purpose of the latter. (2) The doctrine that the merits of the Saviour are divided into two parts, one part being designed to redeem men from hell, the other part to be kept as a reserve fund for the relief of those in purgatory. (3) The blasphemous conceit that both parts are entrusted to the keeping of the Romish clergy, the former to be used in the sacraments, and the latter in Indulgences. (4) The doctrine that Mary and the saints performed works of superabundant merit, worthy to be added to the merits of Christ as a common fund for the relief of souls in purgatory. The assumption of priestly power in the doctrine of Indulgences is equalled only by its heaven-daring immorality.

Q. 38. *What ends are served by such a doctrine, with its twofold arrangement for the remitting of sin?*

A. (1) It retains the people always under the power of the priesthood. By remitting only a part of the punishment, and reserving the remainder to "bind" or "loose" at their pleasure in the world to come, the priests of Rome retain their hold upon the people to the last. (2) It is a rich source of wealth. Were it not for this

[1] Prov. xxvi. 7.

twofold arrangement there would be no purgatory; were there no purgatory there would be little or no excuse for Indulgences; were there no purgatory and no Indulgences the Church of Rome would not be so rich as she is to-day.

Q. 39. *Mention some uses to which Indulgences are avowedly put by the Pope and priests of Rome.*

A. They are utilised for the promotion of any special object in which the Pope may be personally interested. If money is desired for some special purpose, if the worship of some "saint" is to be brought into greater prominence, if any particular ceremony or form of prayer is to be introduced into more common use, then to these things Indulgences are attached; and by such means, rather than by an appeal to the intelligence of the people or the righteousness of the cause, the end is secured.[1]

Q. 40. *What proof does the Church of Rome adduce to make good her distinction of punishment into temporal and eternal?*

A. Challoner quotes the case of David, and says that "the Lord had put away his sin, yet He denounced unto him many temporal punishments which should be inflicted by reason of his sin." [2]

Q. 41. *Does this case support the Romish view?*

A. No. The suffering inflicted on David was not punitive, but corrective, and therefore necessary for his spiritual good. It was administered by God, not as a Judge, but as a Father. "Whom the Lord loveth He chasteneth." [3] Nathan made the distinction clear between the punishment due to the sin and the discipline that was necessary to subdue the king's heart and remove the scandal of his sin in the world. He said to David, "The Lord also hath put away thy sin, thou shalt not die." [4]

Q. 42. *Does the Church of Rome adduce any proof that the sufferings of Christ are a fund entrusted to the priests of Rome, from which they may draw for the relief of souls in Purgatory?*

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[1] "A Pilgrimage to Rome," pp. 420-433.
[2] "Catholic Christian Instructed," p. 145.
[3] Heb. xii. 6.
[4] 2 Sam. xii. 13.

A. Not one text is quoted in any of her decrees, or text books, or Catechisms to prove this. Such a view of the work of Christ, so utterly repugnant to the teaching of Scripture, is one of the most presumptuous and unfounded of all Rome's doctrines.

Q. 43. *Is there any warrant in Scripture for the theory that Mary or the saints performed works of superabundant merit, or endured sufferings beyond what they themselves deserved, as is maintained by Rome?*

A. No. The idea of works of supererogation is a fiction of the self-righteous pharisee, in direct antagonism to the teaching of Scripture.

Q. 44. *Explain Rome's teaching in regard to works of "supererogation."*

A. The word means works over and above what the law of God requires; and Rome's teaching is that after baptism good works may be done which will merit increase of grace and eternal happiness;[1] and also that a distinction is to be made between the commands of God, and what she calls "counsels of perfection," the latter being binding on those only who voluntarily bind themselves. Rome affirms that those who attend to such "counsels" reach greater perfection, and attain to higher rewards; and that their good works, being over and above what is required, go to the remission of the temporal punishment of sin, and the relief of souls in purgatory.

Q. 45. *Is there any Scriptural ground for the distinction between "commands" and "counsels" in the Word of God?*

A. God's Word contains no counsels as distinct from commands—all are alike obligatory; and the doing of what God has not commanded, instead of being a recommendation in God's sight, is an abomination to Him. "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."[2] God will have no strange fire on His altar.

Q. 46. *Are works of supererogation possible?*

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[1] Conc. Trid., Sess. vi., cap. xvi., can. 24, 32. [2] 1 Tim. iv. 3.

A. No; the very nature of God's moral law makes them impossible. That law in its exceeding breadth is obligatory on all; and were man to obey it perfectly he would do no more than his duty. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."[1]

Q. 47. *Is the doctrine of works of supererogation Scriptural?*

A. No. The apostle says that "by the deeds of the law there shall no flesh be justified in His sight";[2] and if a sinner cannot justify himself, still less can he aid in justifying another. The wise virgins could spare no oil.[3] The best works of believers are marred by imperfections, and can only be accepted because of the infinite merits of Christ. Jacob, Job, David, Isaiah, Paul, were among the saintliest of men, yet they all confessed that they were unworthy sinners. "If we say that we have not sinned, we make Him a liar, and His word is not in us."[4]

Q. 48. *What aspect of this Romish doctrine of works of supererogation is peculiarly dishonouring to Christ?*

A. The boundless presumption that affirms that the merits of Christ can be enhanced or increased by the supposed merits of Mary and the saints, even of all the saints of the Romish calendar.

Q. 49. *What texts does the Church of Rome adduce to prove that the priesthood have power to remit "the temporal punishment of sin" by Indulgences?*

A. She quotes Matt. xvi. 19, and xviii. 18, texts which have no bearing on the subject, and which have been discussed already. No part of the Word of God furnishes the slightest pretext for such a doctrine.

Q. 50. *What is the teaching of Scripture in regard to the pardoning of sin?*

A. "The blood of Jesus Christ His Son cleanseth us from all sin."[5] "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."[6]

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[1] Luke xvii. 10.
[2] Rom. iii. 20.
[3] Matt. xxv. 9.
[4] 1 John i. 10.
[5] 1 John i. 7.
[6] Acts iv. 12.

Q. 51. *Is there any resemblance whatever between Rome's system of pardon and the doctrine of the Protestant Church that the believer has the assurance of the pardon of all his sins when he believes?*

A. No. The promise of God is given to believers only, such as are in heart contrite, and who are being sanctified by the Spirit of God; whereas Rome gives the promise to all who have received the sacraments of baptism and penance, in which contrition and sanctification have no necessary part.

Q. 52. *How must this doctrine of Indulgences be characterised?*

A. It is one of the most presumptuous and soul-destroying dogmas of the Papal system: a dogma as characteristic of that Church to-day as it was in the dark ages. Along with the Confessional it has been one of the most prolific sources of immorality and crime; in virtue of this doctrine alone the popes of Rome have each in turn served themselves heir to the Apostolic designation, "The Man of Sin," and the system answers to the inspired description, "The Mystery of Iniquity."

CHAPTER XXV.

Saint and Angel Worship.

"Better it is to trust in God
Than trust in man's defence;
Better to trust in God than make
Princes our confidence.—Ps. cxviii. 8.

"Stand up; I myself also am a man."—Peter.[1]

Q. 1. *What is the doctrine of Rome in regard to the worship and invocation of saints and angels?*

A. It is that "It is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid, and help, for obtaining benefits from God, through His

[1] Acts x. 26.

Son Jesus Christ our Lord."[1] God is said to "confer many blessings upon us through their merit and grace."[2]

Q. 2. *What is the nature of the worship which Rome says ought to be given to saints?*

A. She says they are to be worshipped with an inferior kind of worship called *dulia.*

Q. 3. *Explain this more fully.*

A. The Church of Rome, without warrant from Scripture, divides worship into three kinds. The highest she calls *latria*—which she says should be rendered to God; the next she calls *hyperdulia*—which she says should be rendered to the Virgin Mary; and the third she calls *dulia*—which she says should be rendered to saints and angels. These distinctions are wholly of Romish invention, and they are not known or appreciated by the majority of Romanists.

Q. 4. *When was the practice of praying to the saints first authorised in the Church?*

A. Not till the close of the sixth century. In the third century the idea began to be entertained that those in heaven could help their brethren on earth by their prayers; and in the next century the practice of invoking them began. At the close of the sixth century Pope Gregory the Great appointed litanies in which the saints were supplicated by name.

Q. 5. *What was the origin of the practice?*

A. It had a Pagan origin. The Pagans had their gods *majores* and *minores*, the *superi* and the *inferi*, and these a corrupt Christianity absorbed in the spirit of compromise, exchanging their names for those of the saints. The Pantheon at Rome, which Paganism had dedicated to all the gods, Pope Boniface IV. dedicated to the Virgin Mary and the saints.[3]

Q. 6. *Who are the saints that are invoked by the Church of Rome?*

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[1] Conc. Trid., Sess. xxv., Decree on the Invocation of Saints.

[2] Catechism of Trent.

[3] Gavazzi's "Parallel of Roman Catholicism with Paganism," pp. 8-12.

A. They are, with one or two exceptions, not those of the Bible, of whose saintship there is no doubt, but those whom she herself has declared to be saints. Of this great company many never had any existence, and others who did exist were remarkable for qualities not usually associated with saintship. Some of them were men of the most fiendish and malignant character, and others were famed only for their "incorrigible stupidity, laziness, and filth."

Q. 7. *Explain Rome's process of canonisation.*

A. The Pope institutes first of all a formal inquiry into the qualifications of the person for whom the honour is sought—his (or her) character and miracles. One official, called the Devil's Advocate, advances all he can against him, and he is answered by another Advocate who, successfully of course, defends him. The examination being terminated satisfactorily, the Pope pronounces the *beatification* of the candidate. Some years afterwards, time having been given to collect new proofs of his merits, such as miracles performed by his relics, the *canonisation* takes place, and his name is inserted in the canon of the Saints in the Mass (hence canonisation). Churches and altars are then consecrated to him (or her), and his remains are preserved as holy relics.

Q. 8. *Is this process remunerative to the Holy See?*

A. It is very remunerative. It costs the friends, or the "order," of the person who is to be honoured, between ten and fifteen thousand pounds—an expensive kind of saintship. According to Guntherode the Society of the Jesuits paid 100,000 gold florins for the canonisation of Loyola their founder.[1]

Q. 9. *Is there anything in common between canonisation by which the Pope makes saints, and sanctification by which God makes saints?*

A. No. Canonisation is a heathenish fiction, profitable only to the Romish exchequer; and it is to be feared that often there is little in common between the saints produced by these diverse processes.

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[1] Greisenger's "Mysteries of the Vatican," Vol. I., p. 121.

Q. 10. *Is the term "saint" always Scripturally used either by Protestants or Romanists?*

A. No. The term "saint," as a title, is borrowed from the usage of the Church of Rome, and is applied by her only to such as she has canonised. The custom of calling some of God's people "saints," and withholding the name from others, is not only inconsistent, but is a concession to Romish modes of thought. Abraham, Moses, David, Isaiah, and Daniel were as truly saints as Matthew, Paul, Peter, John; yet by many the latter are called St Matthew, St Paul, St Peter, St John, while the appellative of saint is never given to any of the others. In the Greek version of the New Testament the title "saint" is not prefixed to the names of either evangelists or apostles. All believers are saints.[1]

Q. 11. *Prove from the liturgy of the Church of Rome that she encourages the worship of the saints.*

A. In the *Confiteor* sins are confessed not only to God, but to the saints and angels. In the *Missal* there are prayers such as the following:—"May the intercession, O Lord, of Bishop Peter, Thy Apostle, render the prayers and offerings of Thy church acceptable to Thee, that the mysteries we celebrate in his honour may obtain for us the pardon of our sins."[2] And there is the prayer that the Romanist is taught to address to his guardian angel:—"O my good angel, whom God by His divine mercy hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen."

Q. 12. *Are there any special powers attributed to particular saints?*

A. Yes. Particular saints have particular functions accorded to them: and this is one of the many respects in which the worship of Rome is but a copy of the worship of Paganism. For example, St Anthony (No. 1) delivers from fire; St Anthony (No. 2) delivers from water; St Barbara delivers from thunder and lightning; St Roque

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[1] Rom, i. 7; 1 Cor. i. 2; 2 Cor. i. 1.
[2] "Roman Missal for the Laity," p. 539.

from the plague; St Blass cures diseases of the throat; St Lucia heals all diseases of the eyes, etc.[1]

Q. 13. *What is the special advantage gained, according to the teaching of Rome, by the "invocation of saints and angels"?*

A. It is affirmed that they can intercede with Christ, and that, by reason of their own merits, they can obtain blessings for us.

Q. 14. *Quote a prayer to prove that Rome trusts in the merits of the saints.*

A. "O God, who by innumerable miracles hast honoured blessed Nicholas the Bishop, we beseech Thee that by *his merits* and intercession we may be delivered from eternal flames."[2]

Q. 15. *State the several points involved in this doctrine of Rome.*

A. It involves the following:—(1) That saints and angels are cognisant in some way or other of all our wants, and able to hear our prayers; (2) that they have, in virtue of their own merits, special claims on Christ, because of which they are empowered to act the part of intercessors with Him; (3) that they are able, directly and indirectly, to help us; and (4) that we ought to pray to them, and render them formal worship.

Q. 16. *What proof does the Church of Rome adduce for the first of these contentions?*

A. She adduces only inferential proof. She infers that as Moses on the mountain knew of the idolatry of the people in the camp below;[3] as Elisha knew what passed in the King of Syria's chamber, and also what passed between Naaman and Gehazi;[4] as Peter knew the sacrilegious lie of Ananias and Sapphira;[5] and as the angels in heaven know and rejoice over the sinner that repenteth;[6] so angels and saints must "know more than these men."[7]

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[1] Middleton's "Letter from Rome."
[2] Missale Romanum.
[3] Exod. xxxii. 7.
[4] 2 Kings vi.
[5] Acts v.
[6] Luke xv.
[7] "Controversial Catechism," p. 139.

Q. 17. *Is the inference warranted?*

A. No. These Scripture references afford not a shadow of proof that angels and saints know everything that takes place on earth, or that they can hear all or any prayers addressed to them. In the cases referred to, Moses, Elisha, and Peter, were informed by God Himself, and they knew only what was revealed to them. In the parables in Luke's gospel the structure of the story requires us to understand that the angels know of the repentance of a sinner because it is made known to them by God, as the friends and neighbours of the shepherd and the woman knew of their success in finding what they had lost by being informed of it. It is worth noting that Christ did not say that the angels rejoiced, but that there was "joy in heaven," and "in their presence."

Q. 18. *What does Rome's doctrine concerning the knowledge of saints and angels imply?*

A. It implies that they are everywhere present at the same time, and that they are able to hear tens of thousands of prayers from every part of the earth at the same moment—a supposition involving on their part the attributes of deity, omnipresence and omniscience.

Q. 19. *How does the Church of Rome escape this objection?*

A. She suggests that God Himself communicates to saints and angels a knowledge of the prayers of men on earth, and that then the saints and angels in turn present these prayers to God.

Q. 20. *Is there any proof of this?*

A. No; it is only a device, and a most irrational one, to escape a difficulty. Rome's method of prayer to the saints, and through them, is a most circuitous one. The sinner must in the first instance pray to the saint as though he heard him, though he does not hear him; then God, who does hear him, conveys the knowledge of this prayer to the saint; then the saint in turn presents the prayer to God. According to this theory of prayer God becomes a mediator to the saints, that they may become mediators to Him.

Q. 21. *Are there any positive proofs that the saints cannot hear prayers offered by sinners on earth?*

A. There are several. Solomon speaking of the dead says:—"Neither have they any more a portion for ever in anything that is done under the sun."[1] Elijah said to Elisha before he was taken up to heaven, "Ask what I shall do for thee, before I be taken away from thee,"[2] implying that when he would be in heaven and Elisha on earth all communication between them would cease. Josiah was told that he would be taken away, and that he would not see all the evil that God would bring on that place.[3] Isaiah declared that Abraham and Isaac and Jacob in heaven were ignorant of the children that came after them on earth.[4] These passages all indicate that saints in heaven are not cognisant of what takes place on earth.

Q. 22. *Is the Church of Rome able to adduce any proof for the second part of the doctrine, viz., that saints in heaven are able, either by their intercession or their own services, to help sinners on earth?*

A. She adduces several texts of Scripture, but they are not proofs. She refers (1) to the angel who interceded for Israel;[5] (2) to John's vision in which he saw the four and twenty elders with golden vials full of odours, which are the prayers of saints;[6] (3) to the souls John saw under the altar, which cried out, "How long, O Lord, holy and true?"[7] (4) to the angel who offers "the incense with the prayers of all saints."[8]

Q. 23. *Explain these references.*

A. (1) The angel spoken of in Zechariah was Christ, the one and only Mediator. (2) This vision though seen in heaven was a vision of what was to take place on earth, and the four and twenty elders were representatives of the church on earth offering up to God their own prayers. (3) This language is figurative; as the blood of Abel cried out, so the sufferings of the redeemed were an appeal to heaven in behalf of Christ's cause. (4) These words

[1] Eccles. ix. 6.
[2] 2 Kings ii. 9.
[3] 2 Kings xxii. 20.
[4] Isa. lxiii. 16.
[5] Zech. i. 12.
[6] Rev. v. 8.
[7] Rev. vi. 9, 10.
[8] Rev. viii. 3.

plainly teach that our petitions come up before God through Christ the angel of the covenant.

Q. 24. *State the objections to the doctrine that saints and angels are mediators in heaven, and that they are able to aid by their merits suppliants on earth.*

A. It is an invasion of the Mediatorship of Christ the "*one* Mediator between God and man."[1] It is a further development of Rome's error as to works of supererogation —an error clearly negatived by the fact that the saints in heaven ascribe their salvation wholly to Christ, "Unto Him that loved us, and washed us from our sins in His own blood."[2] And it is contrary to the whole tenor of Scripture, in which holy angels and redeemed men are represented as praising God continually, and never as praying either for themselves or others.

Q. 25. *What arguments does Rome adduce for the last part of this doctrine, viz., that we ought to pray to saints and worship them?*

A. The argument on which most stress is laid is the fact that believers are enjoined to pray for each other on earth; from which it is inferred that it must be lawful for the saints in heaven to pray for those on earth.

Q. 26. *Has this argument any force?*

A. No: it does not touch the matter under consideration. The question is not, whether the saints in heaven pray for those on earth, but whether we are warranted to *pray to them* to intercede for us and help us. For this we have neither precept nor example. Paul asked his brethren on earth to pray for him, but it is not once recorded of him that he sought the prayers or assistance of the saints in heaven. The only prayer recorded as having been addressed to a saint in heaven was not answered, and the whole history of that case does not afford much encouragement to those who pray to the saints.[3]

Q. 27. *Give an illustration, in connection with this subject, of Rome's method of demonstrating her doctrines from Scripture.*

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[1] 1 Tim. ii. 5. [2] Rev. i. 5. [3] Luke xvi. 24.

A. Keenan in his *Catechism* puts the question, "Should we honour the saints and angels?" and he answers it by saying that "St John fell down to adore before the feet of the angel"; he makes no reference whatever to the words in Revelation which follow—"Then saith he unto me, See thou do it not."[1] These are most dishonestly withheld. In the same fashion Bishop Doyle, in his "Abridgment of Christian Doctrine," quotes the same verse in favour of angel worship, and suppresses the words that forbid it. It must be a false doctrine that requires such a dishonest mode of defence; and in the light of this and other references it is not surprising that Rome should deny the Scriptures to her people.

Q. 28. *State some considerations which demonstrate that we ought not to pray to saints or angels.*

A. (1) We do not need either their intercession or help, for we have direct access to God through Christ the all-prevailing Friend and Advocate of sinners. (2) We have no guarantee that the saints can either hear or help us. (3) We cannot tell for certain who are saints, for "many that are first shall be last," and the saintship of many of Rome's saints is doubtful.

Q. 29. *Can it be right to render worship of any kind to saints or angels?*

A. No; it is idolatry. We have only four examples in Scripture of acts of reverence or worship being offered to saints or angels, and in each case it was promptly rejected and forbidden. The cases were, Peter before Cornelius,[2] Paul and Barnabas before the Lycaonians,[3] and John twice before the angel.[4] It is to be noted that while the angels in each case refused the worship offered them, Christ never refused any act of worship done to Him.

Q. 30. *Does not Rome plead in behalf of her practice that when she prays for the intercession and help of the saints it is only in the same sense in which the prayers of the living are sought for, and that when she venerates them she does not offer to them the same worship that she renders to God?*

[1] Rev. xix. 10; xxii. 8, 9. "Controversial Catechism," p. 140.
[2] Acts x. 25. [3] Acts xiv. 13, 15. [4] Rev. xix. 10; xxii. 8, 9.

A. Yes; she makes a plea of this kind, but it is wholly neutralised by the following facts. (1) The prayers addressed to saints and angels in the litanies of Rome are precisely of the same kind, and expressed in the same terms as those addressed to God; (2) they are presented in the ordinary course of the worship of God; (3) they are offered kneeling; (4) and they form the great bulk of the prayers presented by the multitude in Romish places of worship, who do not understand or appreciate Rome's subtle distinction of worship into *latria, hyperdulia,* and *dulia.*

Q. 31. *What argument does Liguori employ in his "Glories of Mary" in favour of prayers to saints?*

A. He says that Peter promised his disciples that he would remember them after his death; and the text on which he founds this statement is, "Moreover I will endeavour that you may be able after my decease to have these things always in remembrance."[1] These words do not bear in the most distant degree the meaning that Liguori imports into them.

Q. 32. *Give a specimen of prayers to saints and angels bearing out the statement in Answer* 30.

A. The following is a prayer from the "Novena of St Joseph":—"O most desirable Jesus! O most amiable Mary! O most dear Joseph! I give myself up entirely to you, take possession of me for ever. O holy Trinity, I offer and consecrate to you the three faculties of my soul. O Jesus, Mary, Joseph, most blessed Trinity! bless us with the triple benediction of the thrice holy Lord." The following is a prayer to the angel Michael:—"Michael, glorious prince, chief and champion of the heavenly host, vouchsafe to free us all from every evil, who with full confidence have recourse to thee." More manifest idolatry could not be found in heathendom.

Q. 33. *Is there any force in Rome's plea that it savours more of humility to approach God through the saints and angels?*

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[1] 2 Peter i. 15.

A. No; it is a very doubtful humility that dares to set aside the law of God, as Rome's idolatrous practice does. Besides, Paul settles that plea when he says, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels."[1] That is, let there be no worshipping of angels under pretext of humility.

Q. 34. *What is the plain teaching of Scripture in regard to all prayer and worship?*

A. It is that Jesus is the only way to the Father, for no man can come unto the Father but by Him;[2] and He alone is to be worshipped, "Thou shalt worship the Lord thy God, and Him only shalt thou serve"[3]

Q. 35. *Did the Fathers favour the worship of saints and angels?*

A. No. Chrysostom, Ambrose, Epiphanius, Irenæus, Athanasius, Origen, Augustine, and the Councils of Laodicæa and Carthage all condemned it.[4]

Q. 36. *How must we regard this doctrine of Rome?*

A. It is a pure invention of man, or rather of Satan, and wholly unwarranted in Scripture; it ignores the precious truth that Christ has come in the flesh, and that in Him we have a high priest who can be touched with the feeling of our infirmities;[5] it is fitted to lead sinners away from Christ the only Mediator; and it is gross idolatry.

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[1] Col. ii. 18.
[2] John xiv. 6.
[3] Matt. iv. 10.
[4] "Romanism Weighed," by Rev. W. Preston, M.A., pp. 126-128.
[5] Heb. iv. 15.

CHAPTER XXVI.

MARIOLATRY.

"Whom have I in the heavens high
But Thee, O Lord, alone?
And in the earth whom I desire
Besides Thee there is none."—Ps. lxxiii. 25.

"Lord, to whom shall we go? Thou hast the words of eternal life."
—Peter.[1]

Q. 1. *What special honour is accorded to Mary by the Church of Rome?*

A. Prayers are addressed to her; and she is honoured with *hyperdulia.* This is a word coined by the Church to indicate the highest kind of worship which, according to her, may be given to a created being. A careful review of Rome's books of devotion affords the fullest proof that among Romanists Mary divides the honours of divine worship and even divinity with the Supreme Being.

Q. 2. *On what ground is such worship rendered to her?*

A. On the (pretended) ground that she was born without sin, and that after death her body was miraculously taken up to heaven. These two Popish doctrines are termed respectively the *Immaculate Conception* and the *Assumption of Mary.*

Q. 3. *Has the doctrine of the Immaculate Conception been held by the Church of Rome during all her history?*

A. No. The promulgation of it dates no farther back than December 8th, 1854, when it was proclaimed by Pius IX. Such a fact, in connection with a doctrine that enthrones Mary beside Christ and declares her to be a Saviour more able and compassionate than He, reveals a serious defect in a Church which claims to be infallible. If the doctrine were true, what a loss the members of the Church of Rome must have sustained through ignorance of it for the last twelve centuries!

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[1] John vi. 68.

Q. 4. *Was the doctrine held in any sense by the early church?*

A. No. It was unknown to the apostolic church; and in the writings of the Fathers of the first five centuries it was never once mentioned. Not one great name can be quoted for it during the first eleven centuries. On the contrary, no fewer than fourteen Popes opposed it.[1]

Q. 5. *When and by whom was it first suggested?*

A. It was first broached about the year 1140 by the Church in Lyons; the first writer of eminence who advocated it was the famous Franciscan, Duns Scotus, in 1301.

Q. 6. *Was it accepted willingly after that by the whole Church?*

A. No. When first broached it was vigorously opposed by Bernard, now a canonised saint of Rome; and when afterwards advocated by Duns Scotus, it was as keenly opposed by Thomas Aquinas. For centuries it was the subject of bitter contention between the followers of Aquinas, who were called Thomists, and the followers of Scotus, who were called Scotists; the Dominicans taking part with the former, and the Franciscans with the latter. Even when the doctrine was promulgated by Pius IX., the Jansenist bishops protested against it.[2]

Q. 7. *Did not Sixtus IV. issue a brief concerning it?*

A. He did so in 1483 to put an end to the contentions between the Franciscans and Dominicans, but his decree was merely a decree of toleration. He was a Franciscan himself; and while he condemned those who called the doctrine a heresy, he condemned at the same time those who held the denial of it to be heresy. His decree, therefore, did not settle the dispute.

Q. 8. *Did the Council of Trent give any decision regarding it?*

A. No. At that Council the Franciscans and Dominicans fought the battle over again; but the Pope, to avoid

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[1] Cardinal Turrecremata's Refutation, quoted in "Romanism Weighed," by Preston, p. 46.

[2] See Appendix.

a schism, ordered the Council not to meddle with the matter, but to observe the Constitutions of Sixtus IV., which enjoined toleration. Dupin, the historian, records that when the members of the Council were asked by the Cardinal del Monte whether they agreed to except the conception of Mary from the decree regarding Original Sin, the answer was that they were divided.

Q. 9. *How does the case stand among Romanists of the present day with regard to the doctrine?*

A. The acceptance of it is obligatory upon all. In spite of the fact that the doctrine was admittedly unknown to the apostles, unknown to the early fathers, unknown even to many of the popes and opposed by others, and that it has been bitterly denied by many of the leading doctors of the Church, Romanists are now required to believe it as necessary to their salvation. Pio Nono, in his Bull, declared:—"If any should presume to assail it (this doctrine), let him know that he will incur the indignation of the omnipotent God, and of His blessed apostles, Peter and Paul." [1]

Q. 10. *Had Pius IX. the sanction of a General or Œcumenical Council when he promulgated the decree?*

A. No; there was only a Consistory of Consultation.

Q. 11. *Give the terms of the decree.*

A. "We declare, pronounce, and define, that the doctrine which holds that the blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, *has been revealed by God*, and therefore should firmly and constantly be believed by the faithful. Wherefore if any shall dare—which God avert—to think otherwise than it has been defined by us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the church. . . . Let the children of the

[1] *Tablet*, 27th January 1855.

Catholic Church most dear to us hear these words, and with a more ardent zeal of piety, religion, and love, proceed to worship, invoke, and pray to the most blessed Virgin Mary." [1]

Q. 12. *Has the other doctrine, that of the "Assumption of Mary," ever been raised to the level of a dogma by the decree of a Pope?*

A. No; it is nevertheless now universally received by the Romish Church.

Q. 13. *What is the story of the "Assumption"?*

A. It is that Mary died at the age of seventy-two, that all the apostles were in distant countries at the time, that they were all, with the exception of Thomas, miraculously conveyed in clouds to be present at her death, that they buried her at Gethsemane, and that three days after, when Thomas appeared, they opened the tomb that he might see her, but that, though the grave had been carefully guarded, they found nothing but the graveclothes. Whereupon they concluded that she had been taken up to heaven.

Q. 14. *Has this legend always been believed by the Church of Rome?*

A. No. It was treated at first as a fable, and in the fifth century Pope Gelasius condemned it as apocryphal. Gradually, however, it began to be accepted, and ultimately Pope Sixtus IV. appointed by decree a festival in honour of the Assumption, to be observed annually on the 25th August. This festival is regularly observed both by the Greek and the Roman Church.

Q. 15. *Is the Romish practice of Mariolatry of long standing?*

A. Yes; it antedates by many centuries the promulgation of the decree on which it professedly rests; but for the first five hundred years after Christ there was no trace of it. It had its rise when the apocryphal legends of Mary's birth and resurrection began to be believed, and when the church began to lose sight of Christ the only Lord and Saviour.

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[1] *Tablet*, 27th January 1855.

Q. 16. *What is the nature of the worship which the Church of Rome renders to Mary?*

A. She calls it *hyperdulia*, which, though avowedly a kind of worship inferior to that rendered to God, is practically undistinguishable from it. During the last fifty years the worship of Mary has so advanced that the Church of Rome now ascribes to her names, offices, attributes, and miraculous powers, which exalt her to a level with Christ; she teaches, by the pictures exhibited in her principal churches, that Mary has performed miracles corresponding in number and character to all the miracles performed by Christ;[1] in those pictures she also represents Mary either as sitting on the throne with Christ in heaven, or as sitting enthroned between the Father and the Son;[2] and she teaches her people to ask directly from Mary the pardon of sin which Christ alone can confer.

Q. 17. *What is the irresistible inference to be drawn from all this?*

A. It is that the religion of the Church of Rome has now less claim than ever to be called Christianity: it is undisguised MARIANISM.

Q. 18. *Mention some of the* names *given by the Church of Rome to Mary.*

A. The following are only a few of them:—Mother of Divine Grace, Ark of the Covenant, Gate of Heaven, Morning Star, Refuge of Sinners, Comforter of the Afflicted, Help of Christians, Ladder of Paradise, Treasury of Divine Grace, Mother of Mercies, Advocate of Sinners, Propitiatory of the whole World, Mediatrix of Grace, Way of Salvation, Queen of Heaven.

Q. 19. *Mention three names which more than any others exalt Mary.*

A. She is called the Daughter of God the Father, the Mother of God the Son, and the Spouse of the Holy Ghost; such names most plainly imply that Mary is honoured as

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[1] "A Pilgrimage to Rome," by Rev. M. H. Seymour, pp. 547-549.
[2] Ibid., pp. 553-555.

a fourth person of the Godhead, for more exalted names could not be given to the Divine Being.

Q. 20. *State the objections to Rome's favourite title, "Mother of God."*

A. This title is altogether unscriptural. Mary was the mother of Jesus as man, but not as God. We cannot separate the godhead of Christ the Son from the godhead of the Father and the Spirit, as there is but one God; and to give Mary the title "Mother of God" is therefore not only blasphemously to exalt her, but to affirm what is utterly illogical, antiscriptural, and impossible. The title was manifestly borrowed from the old heathen idolatry, which acknowledged Cybele as *Mater Deorum*, the Mother of the gods.

Q. 21. *Does the expression used by Elizabeth, "The mother of my Lord,"* [1] *not lend some countenance to this title?*

A. No. Elizabeth, in these words, does not refer to the divinity of Christ, but to His personal dignity. There is a similar use of the word "Lord" by the other Mary at the sepulchre, "They have taken away my Lord." [2]

Q. 22. *What* works *are ascribed to Mary by the Church of Rome?*

A. She is credited with the work of redemption equally with Christ. She is said to be "the life of the sinner, since she obtains for him the pardon of his sins"; [3] she is "the hope of all the children of Adam"; [4] "God hears her prayers as if they were commands"; [5] "she is the patroness and protectress of the Church in every great calamity, to destroy heresies, and to be the entire ground of hope to sinners." [6]

Q. 23. *Indicate the nature and extent of power in the eternal world that is ascribed to Mary.*

A. It is claimed for her that "She preserves all who trust in her from hell, for as it is impossible that he who

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[1] Luke i. 43. [2] John xx. 2, 13.
[3] "Glories of Mary," by Liguori, pp. 63, 64.
[4] Ibid., pp. 86, 87.
[5] Ibid., pp. 136-138.
[6] Encycl. of Gregory XVI., 15th Aug. 1832.

neglects and despises Mary can be saved, so it is impossible that he who has recourse to her sincerely can be lost."[1] In the same way it is said that by her prayers she lessens the sufferings of those that are in purgatory. One of Rome's "pious traditions" is that on the day of Mary's supposed "Assumption" purgatory was emptied, all its inmates being liberated by her prayers; it is also declared that she visits purgatory every Saturday to relieve her own special devotees who have gone there during the preceding week, and that on festival days she descends into purgatory, accompanied with several legions of angels, and delivers numbers of souls.[2]

Q. 24. *Are* divine attributes *ever ascribed to her?*

A. Yes. She is said to be omnipotent in power and infinite in mercy. The words of one of Rome's authorised devotional books are:—"Jesus has rendered Mary omnipotent, and obliged Himself to grant all the desires and requests of His blessed mother"; also, "she is as rich in mercy as in power."[3]

Q. 25. *Is there any sense in which the Church of Rome teaches expressly that Mary has taken Christ's place as a Saviour, and that she is herself the source of salvation?*

A. Yes. Pius IX., by whom the decree was promulgated, declared that the clause in the first promise, "It shall bruise thy head," applied to Mary, for that it was she who "crushed the serpent's head with her immaculate foot."[4] Accordingly, Romanists are taught to address Mary in the following terms:—"In taking flesh in your chaste womb God has been pleased to become your debtor, in order to place afterwards at your disposal all the treasures of His unbounded mercy. . . . We hope for grace and salvation from you, and since you need but say the word, ah! do so; you shall be heard and we shall be saved."[5]

Q. 26. *Quote any Romish authorities that teach directly*

[1] "Glories of Mary," pp. 162-164.
[2] Ibid., pp. 172, 173.
[3] Ibid., pp. 183-189.
[4] See Appendix.
[5] "Glories of Mary," p. 143.

that salvation comes through the merits of Mary rather than through the merits of Christ.

A. The "Glories of Mary" contains the following question and answer:—"How does it happen that the same God, who in the old law was so prompt in punishing crimes, now deals so mildly with the greatest enemies? It is through love for the blessed Virgin, and in consideration of her merits."[1]

Q. 27. *Give a specimen of the language which is addressed to Mary by her worshippers on the footing of these supposed merits.*

A. The following language, in which the distinction between *latria* and *hyperdulia* is completely lost, is addressed to her:—"All the earth doth worship thee, the Spouse of the Eternal Father. All the angels and archangels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud with a never-ceasing voice, Holy, holy, holy, Mary, Mother of God. Thou sittest with thy Son on the right hand of the Father. . . . In the sweet Mary is our hope; defend us for evermore. Praise becometh thee, Empire becometh thee, virtue and glory be unto thee for ever and ever."[2] Such language could not be matched in the world again, outside the Church of Rome, for blasphemy.

Q. 28. *Mention an incidental fact in the teaching of Rome which furnishes a striking confirmation of the charge that she exalts Mary above Christ.*

A. It is the fact that Romanists are directed in their manuals of devotion to fix their attention almost exclusively on Jesus in His infant state, and accordingly they think of Him as a child subject to Mary and governed by her maternal authority. In Romish pictures of Mary, even when she is represented as enthroned above the clouds, she appears as young and fair, with Jesus as an infant in her arms. The conception is incongruous and absurd, but it serves the purpose of exalting Mary in dignity and authority above Christ.

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[1] "Glories of Mary," p. 187. [2] Bonaventura—"Te Deum."

Q. 29. *By what line of argument does Rome profess to prove that Mary's authority over Christ is such that He cannot disobey her commands?*

A. It is expressed thus :—"The blessed Virgin, having lodged the Son of God in her womb, requires from Him, as the price of her hospitality, peace for the earth, salvation for the lost, and life for the dead."[1] In keeping with this is the prayer, "O Empress, and our most benignant lady, by the right of a mother command thy most beloved Son, our Lord Jesus Christ, that He vouchsafe to raise our minds from the love of earthly things to heavenly desires, who liveth and reigneth." Rome actually declares that "All is subject to Mary's empire, even God Himself," and that "God hears her prayers as if they were commands."[2]

Q. 30. *Does the Church of Rome regard Mary's supposed intercession with Jesus as merely helpful and desirable, or as absolutely necessary?*

A. She declares it to be absolutely necessary to the salvation of the sinner. Her words are, "Because men fear Jesus Christ, that divine Person who is destined one day to judge them, it has been necessary to give them a mediator with the Mediator, and none was so fit for this office as Mary His mother."[3] Accordingly she teaches that "no grace, no pardon, emanates from the throne of the King of kings, without passing through the hands of Mary: . . . . no one enters heaven without passing through her."[4]

Q. 31. *Does not the Church of Rome go beyond even this, and teach that Mary is more merciful than Christ, and can do what He cannot do?*

A. Yes. She declares that "Mary has been elected from all eternity as Mother of God that she may save by her mercy those to whom her Son in justice cannot grant pardon";[5] and that "a sinner can be saved only by having recourse to the blessed Virgin, whose infinite

[1] "Glories of Mary," pp. 187, 188.
[2] Ibid., pp. 136-138.
[3] Ibid., p. 146.
[4] "Glories of Mary," p. 121.
[5] Ibid., p. 153.

mercy obtains salvation for those who would be condemned by infinite justice."[1]

Q. 32. *What remarkable vision is recorded for the benefit of Romanists to prove the superiority of Mary to Jesus as the sinner's help and Saviour?*

A. It is recorded in the Chronicles of St Francis that brother Leo once saw in a vision two ladders extending from earth to heaven—two ways by which the sinner could have access to heaven. At the top of the one ladder, which was red, appeared Christ, at the top of the other ladder, which was white, appeared Mary; and while those who endeavoured to enter into heaven by the way of Christ's ladder fell constantly back and utterly failed, all those on the other hand who tried to enter by the ladder of Mary succeeded, because she put forth her hand to assist and encourage them. There is an altar piece in a Romish Church in Milan representing this vision.

Q. 33. *What is the logical inference from all this?*

A. It is that it is useless to pray to Christ, and that the invitation of the Saviour, "Come unto Me," is only a mockery; this inference is unavoidable if Mary is able to save, and she alone is willing.

Q. 34. *Is not all this peculiarly dishonouring to Christ?*

A. It is. It is a plain denial of the great truth that Jesus in His love gave Himself to be a ransom for sinners, and that in His compassion He is a great high priest who can be "touched with the feeling of our infirmities."[2] It is a direct falsifying of Christ's own words, "I am the way, the truth, and the life; no man cometh unto the Father but by Me";[3] and it is therefore a blasphemous invasion of the sole Mediatorship and supremacy of Him whom "God hath exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins."[4]

Q. 35. *What is the moral aspect of Mary's supposed work as a saviour: does it tend to help or to hinder the interests of morality?*

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[1] "Glories of Mary," pp. 162-164.
[2] Heb. iv. 15.
[3] John xiv. 6.
[4] Acts v. 31.

A. Mary's supposed work as a saviour is not creditable either to herself or to Rome. She does not, according to the teaching of Rome, always save her worshippers from their sins, but she so preserves their lives, even while they continue to indulge in the grossest sins, that they shall not die without an opportunity of making confession at the last moment; or if in any case they should suddenly die she recalls them to life that they may make confession, and go to heaven.[1] The stories retailed by Romish writers of Mary's connivance at gross immorality are not fit to be told. If Rome is to be the historian and judge, then the Mary whom she worships is not the Mary of the gospels, for she is the patron of all wickedness.

Q. 36. *What* miracles *does the Church of Rome ascribe to Mary?*

A. She ascribes to her miracles in all respects similar to those performed by Christ, besides miracles peculiar to herself. For example, she is credited not only with healing the sick, giving sight to the blind, and raising the dead, but she preserves cities from epidemics, and sometimes saves people from the gallows. Her scapular is said to perform wonders for those who wear it.

Q. 37. *Describe the Scapular of the Virgin.*

A. It is a small badge, made of two small pieces of woollen stuff, about the size of a hand, hanging by two little laces down from the neck upon both the breast and back of the wearer.[2] It has on the one side a picture of the Madonna and child, each with a burning heart, and the head of the Mother is surrounded with rays; on the other side it has a representation of the Virgin treading on the serpent.

Q. 38. *What is the meaning of this badge?*

A. The legend believed by the Church of Rome is that Mary appeared in 1251 to Simon Stock, a Carmelite Friar in England, and gave him a scapular in imitation of her own garment, with instructions that this scapular was henceforth to be the badge of the "Confraternity of our

[1] Crasset, pp. 90, 130. [2] Beirut.

blessed Lady of Mount Carmel"; and the promise, moreover, was given with it that whosoever would enter the Confraternity of the blessed Virgin, and wear that habit, would be absolved from the third part of their sins, and if after death they should go to purgatory, the most sacred Virgin would deliver them from thence on the first Saturday after their decease.[1] The Virgin is said to have given this promise direct to Pope John XXI.

Q. 39. *What remarkable advantages in this life are attributed by Romanists to the wearing of this Scapular?*

A. It is said that "This habit has quenched the flame when thrown into the fire, it has appeased violent tempests when cast into the sea by those that were in danger, and it is a sovereign preservative and remedy against all the evils of this life, both spiritual and temporal, insomuch that the devils many times have been heard to howl and cry most miserable, saying, 'Woe to us, by reason of the sacred Scapular of the blessed Virgin Mary of Mount Carmel.'"[2]

Q. 40. *Quote any prayer that is addressed to Mary, to show the unqualified character of the worship that the Church of Rome renders to her.*

A. The following is a specimen:—"O Immaculate Queen of heaven and of angels! I adore you. It is you who have delivered me from the flames of hell! It is you from whom I look for all my salvation."[3] So recently as 1840, Pope Gregory XVI. granted an indulgence of a hundred years to every one who would recite this prayer. It is worthy of note that the name given to Mary is "Queen of heaven," the name of one of the most abominable idols worshipped first by the heathen and then by the apostate Jews.[4]

Q. 41. *Do not Romanists plead that when they pray to Mary it is merely that she in turn may pray for them?*

A. Yes; but their own books of devotion prove that

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[1] Bull Sabbatina. "Short Treatise on the Famous and Ancient Confraternity of our Beloved Lady of Mount Carmel," published, Dublin, pp. 28, 48.

[2] Ibid., p. 8.

[3] "Glories of Mary."

[4] Jer. xliv. 17, 18, 25.

the plea is false. The same prayers, for example, are addressed in the same breath to Jesus and Mary. In proof: "An indulgence of three hundred days is granted for ever to all those who, with a devout and contrite heart, repeat the three following ejaculatory prayers, 'Jesus, Mary, Joseph, assist me in my last agony. Jesus, Mary, Joseph, I offer you my heart and soul. Jesus, Mary, Joseph, I breathe forth my soul to you in peace.'"[1] There are many such prayers.

Q. 42. *Is the book, "The Glories of Mary," from which the most of the preceding extracts are taken, of reliable authority as a production of the Church of Rome?*

A. It is of the highest authority. Along with the other writings of "Saint" Liguori it was pronounced by Popes Pius VII. in 1803, and Leo XII. in 1825, to be without error. Liguori was canonised in 1839 by Pope Gregory XVI., and it was announced at his beatification that he had performed more than a hundred miracles during his life, and twenty-eight after his death. The late Cardinal Wiseman declared that he could be in two places at one and the same time; so that he must have been a very fit and proper man to expound the doctrines of Rome!

Q. 43. *Explain the "Rosary," which is connected with Mary, and show its bearing on the charge of Mariolatry.*

A. The Rosary is an arithmetical guide to Romish devotion, of comparatively modern use in the Romish Church. It is a string of beads, larger and smaller, designed to aid the worshipper in repeating a definite number of *Pater Nosters* and *Ave Marias*. There are as many as twenty forms of Rosary devotions enumerated by standard authorities. The most ordinary form has five decades (or tens) of smaller beads, making in all fifty, each decade separated by a single larger bead, making in all five. The arrangement is that for every one of the fifty smaller beads the Romanist offers up a prayer to Mary (the Ave Maria), and for every one of the larger ones he

[1] "Rules of the Christian Doctrine Society."

offers up a prayer to God (the Lord's Prayer). In other words, the Romanist is taught to pray ten times to Mary for every once that he prays to God.

Q. 44. *What is the "Ave Maria" or Hail Mary?*

A. This favourite prayer to Mary consists of three parts, (1) the salutation of the angel; (2) the words of Elizabeth; and (3) a prayer added to these by "the authority of the church." It is as follows:—"Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and in the hour of our death, Amen."

Q. 45. *Is the Rosary much valued in the Church of Rome?*

A. It is the most popular form of devotion among Romanists. It has been strongly recommended by many popes, and great indulgences have been promised to those who practice it.

Q. 46. *Mention any other facts which prove that the Church of Rome worships Mary as much as, and even more than, Christ.*

A. There are as many festivals instituted in honour of her as of Christ, as may be seen from "The Devotions of the Sacred Heart"; numerous sodalities and societies are established in her honour, and the trust reposed in her is extended to scapulars, medals, and other articles associated with her; more churches are dedicated to her than to any other. Out of 433 public churches and chapels in Rome five only are dedicated to the Trinity, fifteen only to Christ, two only to the Holy Spirit, and 121 to Mary. A Roman Catholic living in Italy may forget God and Christ, but he cannot forget Mary.

Q. 47. *What is the legend fostered and believed in the Church of Rome regarding the house in which Mary dwelt in Nazareth?*

A. It is that it was miraculously transferred in 1291 by angels from Palestine to Dalmatia, from that four and a-half years after to the neighbourhood of Recanati in Italy, and finally to its present site at Loretto. For

this there is no proof whatever. The reputed house is a small brick house with one door and one window, originally of rude material and construction, but now enclosed in a splendid chapel most expensively and elaborately finished. As many as 40,000 masses are said in it annually, about 40,000 pilgrims visit it annually, and its treasury of votive offerings is one of the richest in Europe.

Q. 48. *As a final illustration of the Church of Rome's impious substitution of Mary for Jesus, show that she has not been slow even to tamper with and prostitute the Word of God for that purpose.*

A. This was done in wholesale fashion by Bonaventura in the thirteenth century, in his book "The Psalter of the Blessed Virgin." This "Seraphic Doctor," who was one of the most eminent saints of the Romish Church, took every one of the 150 Psalms of Scripture, and so altered them as to make them Psalms to Mary rather than to God. The following are specimens:—"Blessed is the man that loveth thy name O Virgin Mary, thy grace shall strengthen his heart." "O Lady, thy mercy is in the heavens, and thy grace is spread over the whole earth." "Have mercy upon me O Lady who art called the mother of mercy, and according to the bowels of thy mercies cleanse me from all mine iniquities." "Let Mary arise, and let her enemies be scattered."[1]

Q. 49. *Do not Romanists sometimes repudiate this production of their saint?*

A. Yes; but the Church of Rome has never expressed her disapprobation of it. It is not in the Index. Besides, Sixtus V. in a Bull stamped it infallibly with the highest approbation.

Q. 50. *Is there any warrant whatever for Rome's dogma of the Immaculate Conception?*

A. There is none. It has no warrant from Scripture; it lacks altogether the authority of the early church; and it is directly opposed to the Bible doctrine of original sin.

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[1] Ps. i., xxxvi., li., lxviii.

Q. 51. *Does Rome venture to adduce any argument from Scripture in its favour?*

A. She adduces three. (1) The promise in Eden. (2) The salutation of the angel and Elizabeth. (3) The question of Job.

Q. 52. *What argument is founded on the promise, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel"?*[1]

A. Rome declares, first, that the woman referred to in this promise is Mary;[2] and then in the Douay version of the Scriptures she mistranslates the latter clause thus, "*She* shall bruise thy head." The argument is that in these words a "special privilege is conferred on Mary," and that that privilege could "only have been the immunity from sin."

Q. 53. *Is this rendering and interpretation endorsed by the Church of Rome in the present day?*

A. Yes. Pius IX., in his Encyclical of date 2nd. February 1849, declared that "The blessed Virgin, who has been raised by the greatness of her merits above all the choir of angels, to the throne of God, has crushed under the foot of her virtues the head of the old serpent." And the words of Cardinal Manning are, "The definition of the Immaculate Conception has filled up and completed the analogy of the new creation, and of the second Adam and the second Eve."[3]

Q. 54. *What is the answer to this?*

A. (1) The translation of the Douay version is a mistranslation, for the Hebrew original is הוּא, *he* or *it* shall bruise, and the reference plainly is to the seed of the woman, *i.e.*, Christ. (2) The Douay translation is not consistent with itself, for while it renders the first clause "*she* shall bruise thy head," it does not render the second clause correspondingly, "thou shalt bruise *her* heel." Rome is too anxious to guard Mary. (3) If a "special

[1] Gen. iii. 15.
[2] "Controversial Catechism," p. 132.
[3] Pamphlet on Infallibility, p. 50, 1869.

privilege was conferred upon Mary" it was that she was specially honoured in being the mother of Jesus; but to infer that she must have been free from sin in order to be the mother of Jesus is taking for granted the very thing that needs to be proved.

Q. 55. *What argument is founded on the angelic salutation and the words of Elizabeth:—"Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. . . . Fear not, Mary: for thou hast found favour with God." . . . "Blessed art thou among women, and blessed is the fruit of thy womb"?* [1]

A. Rome argues that the phrase "highly favoured" (κεχαριτωμένη), which she translates in the Vulgate *gratia plena,* means "fulness of grace," in a sense which signifies "exemption from sin"; and that the same meaning must be put on the expression "blessed art thou among women."

Q. 56. *Is there any warrant for this interpretation?*

A. No. The rendering "full of grace" is inadmissible; the word is never so understood, and in the present case it is forced into the service of the doctrine. Gabriel, who used the word, did not worship Mary, he simply saluted her as one *highly favoured.* Paul uses the same word in regard to believers, "He hath made us *accepted* in the beloved." The Greek phrase, of which "full of grace" is the correct rendering, is a totally different phrase from that employed here, and it is applied to Christ only.

Q. 57. *Does the phrase "blessed among women" carry the meaning which Romanists have imported into it?*

A. No. Leah said of herself, "the daughters will call me blessed." [2] Deborah, the prophetess, sang of Jael, "Blessed above women (not merely *among,* but *above*) shall Jael the wife of Heber the Kenite be." [3] But in neither of these cases did the word "blessed" carry the idea of immunity from sin. This interpretation is further disproved by the words of Christ Himself; for when a

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[1] Luke i. 28, 30, 42.
[2] Gen. xxx. 13.
[3] Judges, v. 24.

certain woman said concerning Him, "Blessed is the womb that bare Thee," Christ's answer was, "Yea, rather, blessed are they that hear the Word of God and keep it."[1] The commentary of Augustine was, "Mary therefore was more blessed in adopting the faith of Christ than conceiving His flesh."[2]

Q. 58. *What argument is founded on the question of Job, "Who can bring a clean thing out of an unclean? Not one"?*[3]

A. Rome infers from this question and answer that, as Jesus was without sin, His mother must have been without sin also.

Q. 59. *Do the words warrant such an inference?*

A. No. (1) They refer to all who are born by ordinary generation, Joseph and Mary included, and not to Jesus, whose birth was miraculous, and whose sinless nature was to be accounted for by the fact that He was the Son of God. (2) The argument founded on these words proves too much, for if Jesus, in order to be sinless, must have had a sinless mother, then Mary's father and mother must also have been without sin to have had a sinless child; and so on upward through all the ancestry of Mary until Adam and Eve be reached. (3) If Mary was without sin she ought not to have been subject to death, for death comes only as "the wages of sin."[4] Christ died because He was the substitute of His people, but Mary died because she was herself a sinner.

Q. 60. *What argument does Rome urge, outside the Scriptures, for offering worship and prayers to Mary?*

A. She urges that humility on the part of the worshipper, who feels himself unworthy to approach God or Christ, will lead him to go to Mary. "Having recourse to Mary is the effect of humility and of a sense of our unworthiness."[5]

Q. 61. *Is such humility either honouring to Christ or commendatory in the worshipper?*

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[1] Luke xi. 28.
[2] "Holy Virginity," ch. iii., p. 342.
[3] Job. xiv. 4.
[4] Rom. vi. 23.
[5] "Catholic Belief," p. 290

A. No. It is an insult to the condescension and love of Jesus, who "can be touched with the feeling of our infirmities," and who is the only way to the Father; and it is in its very nature a false humility. Paul condemns it, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels." [1]

Q. 62. *Is there a single text in the Bible that teaches directly or indirectly that Mary was conceived without sin, and lived without sin?*

A. No. The whole Word of God teaches the contrary, even as Paul declares that "All have sinned, and come short of the glory of God." [2] Mary's own language shows that she regarded herself as a sinner needing salvation, "My spirit hath rejoiced in God *my* Saviour." [3]

Q. 63. *Is there a single case recorded in Scripture of the sick approaching Christ through Mary, or of sinners seeking pardon through her, or of any asking favours, either temporal or spiritual, at her hands?*

A. No; there is no such case recorded in the whole Bible. It is a remarkable fact that the apostles Peter, James, John, Jude, and Paul, who were inspired by the Holy Ghost to write twenty-one epistles for the instruction and comfort of Christians, never even once named the Virgin Mary.

Q. 64. *Sum up all the references in Scripture to Mary.*

A. They are the following:—The salutation of the angel, the birth of Jesus, the flight into Egypt, the presentation in the Temple, the search and finding of Jesus, the visit to the marriage in Cana, her appearance in the crowd seeking Christ, her presence at the cross, the commendation of her to John's care, and her presence among the disciples mentioned once in Acts. These incidents sum up all that the Spirit has recorded concerning her, and in all these there is no hint either of her sinlessness, her power to hear or answer prayer, or her fitness to be an intercessor with Christ.

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[1] Col. ii. 18. [2] Rom. iii. 23. [3] Luke i. 47.

Q. 65. *Point out the bearing of the incident in the Temple on Rome's doctrine and worship.*

A. When Mary remonstrated with Jesus, "Son, why hast thou thus dealt with us? Behold thy father and I have sought Thee sorrowing,"[1] He repudiated the name "father" as applied to Joseph; He addressed both as on a footing of equality with each other, and He showed a manifest wish to withdraw attention from the earthly relationship, and fix it on that in which He stood to His Father in heaven.

Q. 66. *Does not the incident at the marriage in Cana furnish some ground for Rome's view?*

A. No. At the marriage Jesus said to Mary, "Woman, what have I to do with thee?"[2] By these words He gently but firmly checked her interference, and intimated that her maternity gave her no right to interfere with Him in any part of His great mission.

Q. 67. *Does not the incident that took place in the crowd condemn strongly the Mariolatry of Rome?*

A. It does. When Jesus was told that His mother and brethren were seeking Him He asked, "Who is My mother? and who are My brethren?" And at the same time, pointing to His disciples, He said, "Behold My mother and My brethren!"[3] thereby indicating that spiritual relationship was closer than physical, and that Mary on account of her maternity had no pre-eminence over the other disciples. This He emphasised still more forcibly when He said, "Yea rather, blessed are they that hear the word of God, and keep it."[4]

Q. 68. *Do Christ's words on the cross, commending Mary to the care of John, throw any light on this question?*

A. They confirm what we have said. When Jesus spake to Mary from the cross[5] He called her "woman" rather than mother, as if He wished to repress the utterance of filial affection, and abdicate for ever the earthly relationship that was to terminate at that hour. Moreover, Jesus did not commit John to the care of Mary

[1] Luke ii. 48.
[2] John ii. 4.
[3] Matt. xii. 48, 49.
[4] Luke xi. 28.
[5] John xix. 26, 27.

as it might be expected He would have done if Mary had been exalted to such power and eminence as are ascribed to her by Rome: He committed Mary to John.

Q. 69. *Is not the dogma of the Immaculate Conception a virtual denial of the great Scripture truth that "Jesus Christ is come in the flesh"?*

A. It is so in two ways. If Mary was not a sinner, then the humanity of Christ was not a true humanity, and He was not "the seed of the woman." Rome's doctrine, moreover, proceeds on the assumption that Jesus is without all brotherly compassion or feeling for the infirmities of His people, that He is not "a brother born for adversity," and that He cannot be approached by sinners except through Mary. Such doctrine is an absolute denial of the gospel message that "Jesus Christ is come in the flesh."

Q. 70. *Is there any warrant for Rome's contention in regard to Mary's perpetual virginity?*

A. No. Matthew in his gospel speaks of Jesus as Mary's first-born son;[1] in the same gospel we read of "His mother and His brethren,"[2] and also of His "brothers and sisters."[3] An attempt has been made, but fruitlessly, to explain away the word "brother," but the word "sister" cannot be disposed of in the same way. The Scriptures often affirm that Jesus is the only Son of God; they do not once say that He was the only son of Mary.

Q. 71. *How ought we to regard Mary?*

A. We ought to hold her in respectful remembrance as one who was honoured among women in being the mother of the man Christ Jesus; but not to forget that she was a sinner even as others, saved by grace even as others.

Q. 72. *To what source must the worship of the Madonna and Child be originally traced?*

A. To Paganism. The ancient Babylonians worshipped a goddess mother and child; in Egypt they were worshipped as Isis and Osiris; in India as Isi and Iswam; in Rome as Fortuna and Jupiter the boy; in Greece as Ceres and the babe.

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[1] Matt. i. 25. [2] Matt. xii. 46. [3] Matt. xiii. 55, 56.

Q. 73. *What judgment does the Word of God pass upon the doctrine and practice of the Church of Rome regarding Mary?*

A. It passes sentence of unqualified condemnation on both. The doctrine of the Immaculate Conception of Mary is a denial of the universal sinfulness of the human family; and the doctrine of the Assumption and Coronation of Mary is an exaltation of the creature to a level with the Creator. The worship of Mary is idolatry of the most deliberate type; and it is an overwhelming proof of the anti-christian character of the Papal system. The Church (so called) that exalts and invokes as a Saviour the Virgin Mary in preference to Christ, or even along with Christ, cannot be a branch of the Church of Christ. "He that is not with Me is against Me"[1]

CHAPTER XXVII.

Romish Relics and Miracles.

"I all My bones may tell; they do
Upon Me look and stare;
Upon My vesture lots they cast,
And clothes among them share."—Ps. xxii. 17, 18.

"Ye were not redeemed with corruptible things."—Peter.[2]

Q. 1. *What does the Church of Rome understand by relics?*

A. "The dead bodies or bones of the saints, also whatever other things belonged to them in their mortal life."[3]

Q. 2. *What are the two classes of relics principally prized by Rome?*

A. They are—(1) particles of the skulls, bones, skin, teeth, hair, nails, and drops of blood of the saints; and (2) the instruments of torture by which they suffered death.

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[1] Matt. xii. 30.
[2] 1 Peter i. 18.
[3] Challoner's "Catholic Christian Instructed," p. 258.

Q. 3. *What "honour" is said to be "due to relics"?*

A. The Council of Trent did not define it. Modern authorities declare that relics are "dear pledges which animate their confidence in the communion and intercession of the saints,"[1] and that there ought to be rendered to them "an inferior and relative honour, as they relate to Christ and the saints, and are memorials of them."[2] At the formal exhibition of relics at St Peter's in Rome, formal and public worship is offered to them, and the Pope and cardinals kneel before them as they do before the host and the altar.[3]

Q. 4. *Does the Church of Rome attribute any special virtue to relics, or teach that prayers should be addressed to them?*

A. In regard to these points Romish divines differ. Keenan affirms that relics have "no secret or interior power or virtue," and that Romanists neither worship nor pray to them;[1] while Newman affirms that "each particle of each relic has in it at least a dormant, perhaps an energetic virtue of supernatural operation"; and he adds, "I firmly believe that the relics of the saints are doing innumerable miracles daily, and that it needs only for a Catholic to show devotion to any saint in order to receive special benefits from his intercession."[4] The pardon of sin, moreover, is promised to those who go on pilgrimages to certain relics. Whatever, therefore, the theory may be, as a matter of fact, Romanists both worship and pray to relics.[5]

Q. 5. *How did the practice of honouring relics first begin?*

A. It originated in the ancient custom of Christians assembling at the burying-places of the martyrs in commemoration of them. In the days of Constantine this led to the practice of building churches over sepulchres, from which sprang the idea that there was a peculiar sanctity attached to services conducted over the tombs of the dead.

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[1] "Controversial Catechism," pp. 143, 144.

[2] "Catholic Catechism of Christian Doctrine," quoted by Di Bruno, p. 211.

[3] "A Pilgrimage to Rome." pp. 481-484.

[4] "Present Position of Catholics," p. 298.

[5] See Q. 10.

After this the custom became common of depositing the relics of saints and martyrs under the altars in all the churches, and ultimately, what began in a becoming respect for the memory of the martyrs, degenerated into a superstitious and idolatrous use of their remains.

Q. 6. *What incident gave a great impetus to the love of relics in the fourth century?*

A. The supposed finding in Jerusalem by Helena, the mother of Constantine, of a piece of the true cross under the holy sepulchre.

Q. 7. *Has any evidence ever been produced of the genuineness of this relic?*

A. No. The grave improbability, and even impossibility, of the story appears from the following considerations. (1) For three centuries the cross had disappeared, and there is no record in history of its having been preserved either by the friends or the enemies of Christ; the apostles never referred to it. (2) No historical evidence was produced at the time to establish its identity; Eusebius, the historian, a contemporary, made no mention of the finding of it. (3) The cross, if buried where it is said to have been found, must in the course of three hundred years have either decayed or been destroyed in the destruction of the city; moreover, the place where it is said to have been found was in the centre of the modern city, whereas both Calvary and the sepulchre were without the city.

Q. 8. *To what extent were relics used in and after the fourth century?*

A. In the fourth century Ambrose would not consecrate a church which was without relics; in the seventh century the Council of Constantinople, in Trullo (692), ordered altars to be demolished that had no relics; in the ninth century relics were credited with healing virtues, especially with power to defend the possessors against the assaults of the devil, and were regarded as the palladia of cities. As a result of this, churches and convents were filled with them, and the superstitious use of them was turned into a source of great revenue to the priesthood.

Q. 9. *What relic has created great interest among Romanists in recent years?*

A. "The Holy Coat of Treves," which is said to be the seamless coat of Christ, for which the soldiers cast lots. Like the cross, it is said to have been discovered by Helena about 325.

Q. 10. *Is it held in high esteem by the Church of Rome?*

A. It is held in such high esteem that in 1891 Leo XIII. promised "complete absolution and remission of all sins," and "the remission of seven years of the penance imposed on them or otherwise due by them," to all pilgrims who would visit the church during the exhibition of the garment and pray for the extirpation of erroneous doctrines.[1] So popular was the relic that hundreds of thousands visited it during the six weeks it was on view, and many of them were heard to pray as they passed, "Holy Coat, save me! Holy Coat, pray for me and protect me!" So great was the rush of the faithful that the railway company erected three new temporary stations, the tramway company laid down two new sets of rails, and licenses were asked for one thousand three hundred new temporary beer saloons and public houses!

Q. 11. *Mention any facts disproving the genuineness of this relic.*

A. (1) It is one of twenty-two coats, all of which claim to be, and are actually adored as, Christ's seamless coat: of these there is one at St Croce, and another at St Praxede's, in Rome. (2) It has a special rival at Argentuil in France, which, equally with itself, received the authentification of a Pope: the Bull of Pope Leo X. decided in favour of the Treves coat, and the Brief of Pope Gregory XVI. in favour of the Argentuil coat, while a third Pope, Urban VIII., authenticated both. (3) An examination of the coat by experts in 1844 brought to light unfavourable facts: the length of the garment—five feet; its colour—purple; its material—soft and silken, like fine linen; its structure—not woven but knit, and the

[1] *Standard*, August 17th, 19th, 1891.

presence of figures worked in the substance of it, all prove that the tunic is not only not such a garment as Christ would have worn, but not a Palestine garment at all.[1]

Q. 12. *Do the Romish authorities grant the members of the Church full liberty to discuss the value of such relics?*

A. No, they prohibit it when they have the power. The city authorities of Treves forbade discussion under the most severe penalties, and one newspaper editor was committed to prison for fourteen days for writing disparagingly of the coat.

Q. 13. *Was the Treves relic credited with miraculous power, or turned to lucrative uses?*

A. Yes. To attract the faithful on the last occasion of its exhibition, the bishop quoted the assurance of his predecessor, "that the Almighty Himself, through many miraculous cures, had notified to the world how acceptable the devotion to the Holy Coat was to Him."[2] He also sought alms "to assist, first, in mitigating the distress of the Pope, and secondly, to help in restoring the Cathedral of Treves"; from which appeal he reaped a rich harvest.

Q. 14. *Are the relics honoured by Rome of any historical value?*

A. No; the mere enumeration of them is sufficient to disprove their genuineness.[3] Many of the relics of the saints are not relics even of human beings, but of animals. Calvin tells of one relic worshipped in Geneva as the arm of St Anthony, which was found to be the bone of a stag, and another, worshipped as the brain of Peter, which was found to be a piece of pumice stone.[4] Not one of all the innumerable relics of the apostles is capable of identification.

Q. 15. *What fact is positive disproof of the genuineness of Rome's relics?*

A. The fact that there are so many relics of each apostle and saint, and so many duplicates of every article of primitive interest. The apostles must each have had

[1] "Dublin University Magazine," Nov. 1845, p. 518.
[2] *Tablet*, 25th July 1891.
[3] See Appendix. [4] Calvin's "Treatise on Relics," pp. 224, 253.

several heads and a corresponding number of limbs to have furnished the present supply. Helena, who discovered the cross, must have had three bodies, as there is now one in the church of *Ara Cœli* in Rome, a second in the convent of Hautvilliers near Rheims, and a third in Constantinople—each one honoured as the true body of the saint. The cross must have been of enormous size to have furnished all the pieces now exhibited. There are even relics of angels, *e.g.*, the falchion of Michael the archangel.[1]

Q. 16. *How are the relics of the saints discovered and identified?*

A. We have it on the authority of an official and eye-witness [2] that in Rome the relics are constantly replenished from the Catacombs. Though it is impossible to tell to whom any skeleton once belonged, one of the Jesuit Fathers, whose duty it is, decides whether or not it is the skeleton of a saint, and also of what saint. This decision is determined by the needs of the reliquary: if he requires a relic of St Patrick, the skeleton is called St Patrick's, baptised accordingly, and distributed to the faithful. The authenticity of the relics therefore depends on the judgment (*sic*) of one individual, and he a Jesuit.

Q. 17. *Is Rome not doubly dishonest in the matter of relics?*

A. Yes. First she palms off upon the credulous relics that are spurious, and then she falsely attributes to them miraculous power.[3]

Q. 18. *Are her relics to be found in Protestant countries?*

A. They are neither plentiful, nor do they work miracles, in Protestant communities. In the new monastery at Fort Augustus, in Scotland, there is a valued relic, the splinter of a bone of Saint Benedict, about an inch and a half long, which was greatly honoured at the consecration of the monastery in 1880;[4] it has not as yet, however, arrested the attention of Scotland by any exercise of its miraculous power.

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[1] Calvin's "Treatise on Relics," pp. 224, 253.
[2] "Popery and Jesuitism at Rome," by Rev. Dr. Desanctis, pp. 88, 89.
[3] See Appendix.
[4] "The Advocate," Aug. 1880.

Q. 19. *What arguments does Rome use in defence of relics?*

A. She makes the following references to Scripture:—(1) Moses carrying the bones of Joseph with him when he left Egypt. (2) God honouring the remains of Moses by burying them with His own hand. (3) The mantle of Elijah in the hands of Elisha. (4) The bones of Elisha raising the dead to life. (5) The hem of Christ's garment, the handkerchiefs and aprons that touched the body of Paul, and the shadow of Peter, all healing the sick. Rome also founds an argument on the miracles her relics are said to have wrought.

Q. 20. *What is the answer to these references?*

A. Taking them in their order:—Moses carried the bones of Joseph from Egypt, not to honour them, but to bury them. God buried Moses that no Israelite might know his grave: this may have been to prevent idolatry, and to preserve his body in view of his appearance on the Mount of Transfiguration. Elijah followed the Eastern custom, according to which a religious teacher bequeathed his mantle to his successor; and God thereby showed Elisha that he was accepted as Elijah's successor. The bones of Elisha, instead of being carried about as relics, were allowed to rest quietly in the grave; and the miracle was meant to stimulate the faith of Israel in the, as yet, unaccomplished predictions of Elisha regarding the war with the Syrians. Neither the hem of Christ's garment, nor the handkerchiefs that touched the body of Paul, were relics; they were articles of dress, which, as signs, led the thoughts of the people to Christ and Paul. It is not said that the shadow of Peter, which is almost the only relic that Rome has not succeeded in preserving, performed any miracles. As for the miracles attributed to relics, they are a multitude of pious frauds.

Q. 21. *Is the use of relics warranted by either reason or Scripture?*

A. No. In their very nature they are "useless and frivolous";[1] they have always been accompanied by a

[1] Calvin.

tendency to idolatry; they have no warrant whatever from Scripture; and they are condemned by Paul's language concerning Christ, when he says:—"Though we have known Christ *after the flesh*, yet now henceforth know we Him *no more*."[1] Rome ought to remember the words of Josiah concerning the body of the man of God that was lying in the sepulchre, "Let him alone; let no man move his bones."[2]

Q. 22. *What is the boast of the Church of Rome in regard to the working of miracles?*

A. She claims that that power has been transmitted to her; that her relics, images, and saints have all wrought, and continue still to work, miracles. Newman says:—"Certainly the (Roman) Catholic Church, from east to west, from north to south, is hung with miracles."[3]

Q. 23. *Are her miracles trustworthy?*

A. No. When reasonable tests are applied they are found altogether untrustworthy. Many of them—like that of the blind man cured by the monks of the Chapel of Loretto, at Musselburgh;[4] or like those of Prince Hohenlohe, which ceased immediately the magistrates of Bamberg forbade their being wrought except in the presence of some skilled physician;[5] or like the blood of Januarius, which on one occasion liquefied *instanter* when the officiating priests were threatened with a salutation of musketry if it failed—have actually been demonstrated to be outrageous and ridiculous frauds.[6]

Q. 24. *Is there any warrant to expect a continuance of the power of working miracles since the days of the apostles?*

A. No. There is no promise that the power would be continued; and, judging by analogy, we are not warranted to expect it.

Q. 25. *State the argument from analogy.*

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[1] 2 Cor. v. 16.
[2] 2 Kings xxiii. 18.
[3] "Lectures on the Present Position of Catholics in England."
[4] M'Crie's "Story of the Scottish Church," p. 27.
[5] Elliot's "Delineation," p. 533.
[6] For Modern cases see *Bulwark*, Sept. 1893, p. 3.

A. In the Old Testament Church, miracles were not of constant, or even frequent, occurrence; they were reserved for set times, when the necessities of God's kingdom called for them. Such times were only two:—first, the inauguration of the national existence of the Jewish people under Moses and Joshua; and second, the occasion of the great conflict between the idolatry of the apostate kings and the worship of Jehovah in the days of Elijah and Elisha. On the same principle, we are not entitled to expect, especially after the mighty works of Christ and His apostles, that miracles would be of daily or frequent occurrence in the New Testament Church. Whereas, in the Church of Rome, since the fourth century, at which time corruptions began to multiply, there has been a prodigality of miracles.

Q. 26. *What is Rome's answer to this?*

A. Newman argues thus:—"What God did once He is likely to do again. . . . No miracle can be so great as that which took place in the Holy House of Nazareth [? Bethlehem] (the incarnation) . . . and if Protestants believe this let them grant that He who has done the greater may do the less."[1]

Q. 27. *Does this argument make good Rome's claim?*

A. No. What God is "likely to do" must be determined by the necessity of the case, of which God is sole judge. Moreover, He who did the "greater work" in "the Holy House of Nazareth," did then what He will *never* "do again." It does not follow that, because God performed miracles at *exceptional* periods in Israel's history, therefore He will now work miracles *continually* through the priests of Rome; neither does it follow that, because Christ did the "greater works" of healing the sick, feeding the hungry, and raising the dead, He will now do "the less" of making blood to liquefy and Madonnas to wink in the basilicas of Rome.

Q. 28. *Is Newman's argument not turned into ridicule both by the number and the character of Rome's miracles?*

[1] "Present Position of Catholics in England," p. 298.

A. Yes. Their amazing number, and their still more amazingly ridiculous character, as recorded in the "Lives of the Saints," suggest the thought that the Almighty must have handed over the prerogative of His omnipotence to the priests of Rome, to be exercised by them according to their own foolish caprice.

Q. 29. *How must the miracles of Rome be tested before we can be assured of their genuineness?*

A. They must be tested in regard to the manner and circumstances in which, and the objects for which, they have been performed: especially, they must be compared, as to their moral tone and character, with the miracles of Christ Himself.

Q. 30. *Indicate the circumstances and manner in which the miracles of Rome have usually been performed.*

A. They have usually been performed only in Popish countries (where least needed), published only in Popish countries, or at a distance from the place in which they were said to have been performed, and in many cases not published till long after they had been performed. They have also usually been performed within the inner circle of the Church, and in circumstances designed to make minute investigation impossible. In all these respects they have formed a striking contrast to the miracles of Christ and His apostles; their miracles were always performed openly wherever they were, without preparation, and invariably with certain effect and blessed results.

Q. 31. *For what objects have the miracles of Rome always been performed?*

A. For selfish and inferior objects, such as to prove the sanctity of certain persons and secure their canonisation, to prove the identity of relics, to vindicate an ascetic life, to establish such doctrines as purgatory, mariolatry, and the magical virtue of the sacraments, and always to advance the power of the priesthood and the wealth of the Church. In all these respects they have formed a striking contrast to the miracles of Christ, which were always disinterested, and invariably reflected the gracious purposes of His mission as a Saviour.

Q. 32. *Does not the character of the doctrines, in support of which the miracles of Rome are appealed to, warrant us to reject them?*

A. Yes. God declared that any sign given, or wonder wrought, in support of any doctrine contrary to His Word, is, without farther examination, to be pronounced false.[1]

Q. 33. *What has been the moral tone or character of the miracles of Rome?*

A. It has been to a great extent of a low, unworthy, childish type. According to Schaff the miracles of the Church of Rome have been, not so much "supernatural and above reason, as unnatural and against reason." We are told, *e.g.*, how St Berinus, after being full sail for France, finding that he had forgotten something, walked back dry-shod on the sea; how St Dionysius, after being beheaded, took his head in his hand and walked two miles; how St Anthony made a heretic's horse do obesiance to the host by inclining his head and kneeling; and how St Hilarion, in answer to the appeal of one of the faithful who patronised the turf but was invariably beaten by his antagonist, gave him a jug of water, with which to sprinkle his horses and the course, the result being that his horses were enabled to fly past his competitor's and win every race! In contrast to all this the miracles of Christ were works of dignity and power that always corresponded with the object of His mission, and were themselves a beautiful illustration of the blessings He came to bestow.

Q. 34. *What was Newman's opinion of the miracles of Rome before he turned over to the Romish Church?*

A. He said that such miracles were "unworthy of an all-wise Author," and he added:—"The notorious insincerity and frauds of the Church of Rome in other things were in themselves enough to throw a strong suspicion on its testimony to its own miracles."[2] After he seceded to the Church of Rome he accepted her miracles, even the

[1] Deut. xiii. 1-3. See Appendix.

[2] "Encyclopædia Metropolitana," quoted by Dr Begg.

bowing of her crucifixes, the winking of her Madonnas, and the liquefaction of the blood of St Januarius.[1]

Q. 35. *Mention two of the most famous miracle workers of the Romish Church.*

A. Ignatius Loyola and Francis Xavier. When Loyola was canonised two hundred of his miracles were laid before the Pope, miracles beside which Christ's sank into insignificance. If Christ, for example, by His word and look rebuked and expelled demons, Ignatius did the same by a letter; if Christ walked upon the sea, Ignatius walked many times in the air; if Christ by His shining countenance and glistering garments once amazed His disciples, Ignatius did it frequently, and entering into dark chambers lit them up as with candles. As for Xavier, miracles were his daily food; if Christ raised up three persons from the dead, the number that Xavier raised exceeds all count.[2]

Q. 36. *Were the miracles of these miracle-workers authenticated at the time they are said to have been performed?*

A. No. In the biography of Ignatius, written by Ribadeneira, his scholar and companion, and afterwards enlarged by those who were acquainted with the facts of his life, there is not a reference to a single miracle.[2] Similarly in the case of Xavier, his own letters written in the far east do not refer to one single miracle;[2] the miracles now attributed to him were not heard of till more than a year after his death.

Q. 37. *Mention two of the most widely published miracles of the Church of Rome to which she stands committed before the world.*

A. Perhaps the two most famous are, the transportation by angels of the house in which Mary lived in Nazareth to Loretto, and the annual liquefaction of the blood of St Januarius.

Q. 38. *Describe the former.*

A. The Church of Rome declares that this house, built of wood and brick, 30 feet long, 15 feet wide, and 18 feet

[1] "Present Position of Catholics."

[2] Tholuck, quoted by French on "Miracles," pp. 54-56.

high, was transported by angels, first to Dalmatia in 1291, then to Recanati in 1294, and finally to its present site at Loretto in 1295. This stupendous undertaking involved, not one miracle, but a series; there was first the miracle of preserving the building intact for thirteen centuries, there was secondly the miracle of identifying it, and there was thirdly the threefold miracle of removing it safely from one place to another three consecutive times without mishap of any kind. In addition to all this there was the double miracle of angelic (?) stupidity, first in forgetting that Mary's house should have borne some resemblance to the houses in Palestine instead of being the *fac simile* of hundreds of houses in Italy, and second in not removing it from Nazareth to Loretto at the first move, so as to have saved unnecessary labour. The Church has made fabulous gains out of this miracle.

Q. 39. *Describe the latter.*

A. The (supposed) head and blood of Januarius, the patron saint of Naples, who is said to have been martyred in the fourth century, are kept in the cathedral in Naples. On three festivals each year, the chief of which is September 19th, the anniversary of his martyrdom, they are brought out and laid on the high altar, when, after prayer, the blood is said to liquefy. It is then venerated by the people in the belief that a great miracle has been wrought. Sometimes the process of liquefaction is very slow, sometimes it fails altogether; in that case the omen is regarded as very unfavourable. All the while the people have no evidence that the blood in the phial is the blood of the saint, or that it is human blood, or that it is blood at all; all that they see is a dark-red solid substance in the phial, which any chemist or professional juggler could easily transform into liquid. Addison says in his "Travels" that "it was one of the most bungling tricks he ever saw."

Q. 40. *Is this feature of Rome's character not foretold and severely condemned in Scripture?*

A. Yes. One of the features of the "Man of sin" as described by Paul, is "Him whose coming is after the working of Satan, with all power, and signs, and lying

wonders (literally, 'with all power and signs and wonders of falsehood,' the term 'of falsehood' referring to each of the three preceding substantives), and with all deceivableness of unrighteousness in them that perish."[1] For twelve or fifteen centuries the Church of Rome has filled up, with her false dogmas and spurious miracles, this apostolic outline of the character of the great Apostasy.

CHAPTER XXVIII.

ROMISH RITES AND HOLY SEASONS.

"Nay, rather unto Me, thy God,
Thanksgiving offer thou;
To the Most High perform thy word,
And fully pay thy vow."—Ps. l. 14.

"These are wells without water, clouds that are carried with a tempest."—Peter.[2]

Q. 1. *Mention some of the most important rites of the Romish Church.*

A. The following are a few:—the use of holy water, holy ashes, lamps and candles, incense, rosaries, and scapularies.

Q. 2. *What is meant by holy water?*

A. It is water that has been blessed by the prayers and invocations of the priest, and is usually put in vessels at the doors of Romish places of worship, so that the worshippers on entering or leaving may be sprinkled therewith. By the Canon Law it is mingled with a little consecrated salt. The water used by the priest in baptism is mingled with chrism or consecrated oil.

Q. 3. *To what uses is holy water put?*

A. It is put to a great variety of uses. Besides that referred to, it is used for sprinkling the dignitaries of the Church, such as cardinals, archbishops, bishops, etc.; for

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[1] 2 Thess. ii. 9. See margin of R.V. [2] 2 Peter ii. 17.

sprinkling articles set apart for a sacred use, such as books, bells, palms, candles, ashes, dresses of nuns, etc.; and also for sprinkling houses, beds, apartments, lambs, horses, mules, asses, and dogs.[1] The Council of Nantes ordered the priest before Mass to sprinkle the church court and close, and give water to all who asked for it for their houses, food, cattle, fodder, fields, and vineyard. Holy water, but without salt, is used by the Greek, Russian, and Oriental churches.

Q. 4. *What virtues are supposed to be inherent in holy water?*

A. The words of exorcism, which are used by the priest in the act of blessing the water, indicate the nature of these virtues; thus he says, "That thou avail to root out and banish the enemy himself with the apostate angels."[2] That these virtues are considered to be both various and beneficial is proved by a document publicly exhibited over the vessels of holy water in the church of St Carlo Borromeo in Rome, a church often attended by the Pope and Cardinals on state occasions.

Q. 5. *Give the contents of this document.*

A. According to it "Holy Water possesses much usefulness" both spiritually and corporeally. The following uses are specialised:—"It drives away devils from places and from persons, it affords great assistance against fears and diabolical illusions; it cancels venial sins; it imparts strength to resist temptations; it drives away wicked thoughts; it preserves safely from the passing snares of the devil; it obtains the presence and favour of the Holy Ghost; it prepares the mind for a better attendance on the divine mysteries." Besides these spiritual uses it is declared to be "a remedy against barrenness both in woman and in beasts, a preservation from sickness, a healer of the infirmities both of the mind and of the body, and a purifier of infected air, driving away plague and contagion."[3]

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[1] "A Pilgrimage to Rome," pp. 525, 526.
[2] "Pontificale Romanum."
[3] "A Pilgrimage to Rome," pp. 527, 528.

Q. 6. *Can similar evidence be produced from Romish books published in English?*

A. Yes. In the "Catechism of the Diocese of Paris," bearing the imprimatur of three Roman Catholic bishops in England, it is said that the water is consecrated by the prayers of the Church and the sign of the cross that "it may have virtue to drive away the devil and whatever else might injure us."[1] Also, in a book published for Romish children, *permissu superiorum*, it is said that there is "nothing that devils fear so much (as holy water), it makes them go away and not come back again."[2]

Q. 7. *What warrant does Rome produce for the consecration of salt and water, and for attributing to the compound such wonderful virtue?*

A. She quotes the use of the laver of brass filled with water, in which Aaron and his sons were to wash their hands and feet before engaging in the service of the Tabernacle; and also the water of separation, described in Numbers xix. She farther affirms that holy water was in use in the days of the apostles.[3]

Q. 8. *What is the answer to this?*

A. (1) The rites of the Jewish ceremonial law, "which stood only in meats and drinks, and divers washings," were all abolished by the coming of Christ, and they are no pattern for Christians.[4] (2) Rome does not follow the pattern which she quotes, for the water in the laver of brass was not consecrated, and the water of separation was prepared in a wholly different way, and used for wholly different purposes, from the "holy water" of Rome. (3) There is no proof either from Scripture or tradition that the apostles used "holy water."

Q. 9. *What was the origin of Rome's use of holy water?*

A. It was borrowed from the Pagan world. The custom was common in Pagan temples to have, at the entrance, a vase containing holy or lustral water, with which the

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[1] Lesson lv., p. 189.

[2] "The Book of the Dying," by Rev. J. Furniss, C.S.S.R., Duffy, Dublin and London.

[3] Rock's "Hierurgia," pp. 461-463.

[4] Heb. ix. 10.

people sprinkled themselves; and the Jesuit La Cerda admits that from this "was derived the custom of the holy church to provide purifying or holy water at the entrance of their churches."[1]

Q. 10. *When was holy water first introduced into the church?*

A. It is said that Pope Alexander I. authorised it in the beginning of the second century; Justin Martyr condemned it.

Q. 11. *Does not the Church of Rome also consecrate ashes?*

A. Yes. The words of consecration are:—"O Almighty Everlasting God, vouchsafe to send Thy holy angel from heaven to hallow and sanctify these ashes, that they be a healthful (saving) remedy to all humbly invoking Thy holy name, . . . and grant that whosoever shall sprinkle themselves with these ashes, for the redemption of their sins, may obtain health of body and protection of soul through Christ our Lord."[2]

Q. 12. *Explain Rome's use of lamps and wax candles.*

A. Lighted candles are always placed on the altar during Mass; they are also set up before figures of the Madonna and Child, and are used in the grand processions of the Church. The avowed object is "as well to honour the victory and triumph of our Great King by these lights which are tokens of our joy and of His glory, as to denote the light of faith with which we are to approach Him."[3]

Q. 13. *Are lighted candles used in Romish churches for the purpose of giving light?*

A. No; they are used as ceremonial emblems—during the day when artificial light is not needed.

Q. 14. *What arguments are adduced by Romanists in favour of this practice?*

A. Arguments are founded on the use of lamps in the Tabernacle,[4] the "many lights" that were in the

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[1] Middleton's "Miscellaneous Works," Vol. V., pp. 96, 97.
[2] "Pontificale Romanum."
[3] "Garden of the Soul," Belfast, 1856, p. 57.
[4] "Catholic Christian Instructed," p. 10.

upper chamber in Troas when Paul continued his speech till midnight,[1] and the seven golden candlesticks spoken of in the Apocalypse.[2] Several Romish writers find a warrant also in "the records of primitive discipline, usually denominated 'The Apostolic Canons.'"[1]

Q. 15. *Do these references warrant Rome's practice?*

A. No. The lamps in the Tabernacle were expressly placed there to give light;[3] and the "many lights" in the upper chamber in Troas were manifestly used for the same purpose. What John saw in heaven was not designed for reproduction on earth. If the Church of Rome will presume to model her worship after that described by John, she must introduce many things into her churches besides candles—stars, for instance. The "Apostolic Canons" alluded to are worthless, for they are wholly apocryphal.

Q. 16. *What was the actual origin of the Romish use of lighted candles?*

A. It cannot be traced to the practice of the Jewish Church; but was manifestly derived from the religious customs of the Pagan world. The Babylonians were accustomed to "light up lamps to their gods,"[4] and in the temples of Pagan Rome it was the custom to light wax tapers before their gods; while in the public processions the priests carried lighted wax candles in their hands before their images.[5]

Q. 17. *What feature in the lights used by Rome betrays their Pagan and Babylonian origin?*

A. The fact that candles made of *wax* are held in special esteem by the Romish Church. The use of such candles, which was the peculiar and uniform custom among heathen nations the most remote, has been traced to the rites in Babylon, in which the wax candle was regarded as a *mystery* or *hieroglyphic*, by which the sun god of Babylon was represented.

Q. 18. *Explain this* mystery *or* hieroglyphic.

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[1] Rock's "Hierurgia," pp. 372, 393.
[2] Rev. i. 12.
[3] Exod. xx. 57.
[4] Baruch vi. 18.
[5] Eusebius, quoted by Hislop in "The Two Babylons," p 286.

A. It is explained in this way. Mithra, the sun god of Babylon, was represented in sculpture as a lion, with a *bee* between its *lips.* From the bee comes the idea of wax; and from the lips comes the idea of words, wisdom, light. The two ideas were combined in the light of the wax candle, which was regarded and used as an emblem of the Babylonian god.

Q. 19. *Quote any Romish authority which throws light on this view of the origin of the religious use of wax candles.*

A. The form of prayer used on Easter Eve at the blessing of the Easter candles by the Romish Church until the time of the Council of Trent was as follows :—"Calling upon Thee in Thy works this holy eve of Easter, we offer most humbly unto Thy Majesty this sacrifice; namely, a fire not defiled with the fat of flesh, nor polluted with unholy oil or ointment, nor attainted with any profane fire; but we offer unto Thee, with obedience proceeding from perfect devotion, a fire of wrought wax and wick, kindled and made to burn in honour of Thy name. This so great a mystery therefore, and the marvellous sacrament of this holy use, must needs be extolled with due and deserved praises."[1]

Q. 20. *What do these historic references demonstrate?*

A. They show that the Church of Rome has this distinguishing mark of the great Apostasy, viz., that of rejecting the true light and substituting for it a Pagan emblem. The whole prayer in connection with the blessing of wax candles might have been taken bodily from a Babylonian prayer-book. John's description of the apostate church in the Apocalypse was strikingly appropriate, "*Mystery, Babylon the great.*"[2]

Q. 21. *Is there any light thrown on the Romish use of candles by the Romish feast of Candlemas?*

A. Yes. This is a feast held on the 2nd February, the fortieth day after Christmas, and celebrated as that on which the purification of the Virgin took place; on this

[1] Office for Easter Eve, in Hislop's "Two Babylons," 1858, p. 288.
[2] Hislop, pp. 284-294.

day Romanists consecrate all candles and tapers which they use in their churches during the whole year. At Rome the Pope performs that ceremony himself, and distributes wax candles to the cardinals and others, who carry them in procession through the great hall of the Pope's palace. It was first introduced by Pope Sergius (641).

Q. 22. *What was the meaning and origin of this feast?*

A. Innocent III. explained it thus: "The Gentiles had devoted the month of February to the infernal deities, ... and every year they travelled the city during the night with lighted torches. But the holy fathers, unable to abolish the custom, decided that lighted candles should be carried in honour of the Blessed Virgin Mary: and thus what was formerly done for Ceres is done to-day in honour of the Virgin, and what was done formerly for Proserpine is now done in the praise of Mary." By Innocent's own confession, the feast had a Pagan origin.[1]

Q. 23. *Quote the prayer used in the consecration of candles, to show that, like holy water, they are regarded superstitiously by Romanists.*

A. "O Lord Jesus Christ, bless Thou this creature of a *waxen taper* . . . that it may receive such a strength and blessing, through the token of Thy holy cross, that in what places soever it be lighted or set, the devil may avoid out of those habitations, and tremble for fear, and fly away discouraged, and presume no more to unquiet them that serve Thee."[2]

Q. 24. *What is Rome's custom in the matter of incense?*

A. It is to use it at Mass, at the consecration of churches and objects intended for use in public worship, and in the burial of the dead. At Mass the incense is thrown over the altar and the sacrificing priests by the deacon who serves, kneeling: the idea being that the sacrificing priest represents Christ, and that therefore the homage typified by the incense is rendered to Christ.

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[1] Innocent III. Opera., Serm. i. in fest. purif. Mariæ. American Encyclopædia of Eccl. Literature, Vol. II., p. 70.

[2] "The Doctrine of the Mass Book," 1554. American Encyclopædia—on Candlemas.

Q. 25. *What argument is adduced for this custom?*

A. Romanists plead the use of incense in the Tabernacle and the Temple, and also the language of John in the Apocalypse, "Golden vials full of odours, which are the prayers of saints."[1]

Q. 26. *Does Scripture warrant the Romish custom?*

A. No. In the Jewish Church there was only one altar of incense instead of the thousands of Romish altars at which it is now offered daily; besides, the ceremonial observances of the Jewish Church have all been swept away as "beggarly elements."[2] The symbolical language of the passage in Revelation was not designed to furnish a pattern for worship on earth.

Q. 27. *Was incense used in the primitive church?*

A. No: it was unknown during the early centuries. Tertullian[3] and Lactantius[3] declared that Christians did not burn incense "like Pagans." It was considered so evident a mark of Paganism that the Christian emperors passed enactments against its use: houses and places where it had been used were, by a law of Theodosius, confiscated.[3]

Q. 28. *Was not the use of incense borrowed from the Pagan rather than the Jewish mode of worship?*

A. It is more natural to think that the apostate leaders of the church borrowed their innovations from the heathen temples and altars around them than from remote temples that had been despised and demolished by the Romanists themselves. Besides, had the use of incense been borrowed from the Jewish Church, there would have been but one altar of incense.

Q. 29. *Where shall we find the model that Rome has copied?*

A. Among the *idolatrous* Jews whom Jeremiah reproved. They said, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever

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[1] Rev. v. 8.
[2] Gal. iv. 9; Heb. vii. 18.
[3] American Encyclopædia, Vol. IV., p. 540.

thing goeth forth out of our own mouth, to burn incense unto the queen of heaven."[1] To-day the Church of Rome offers incense to Mary under that name.

Q. 30. *Mention another custom peculiar to the Church of Rome borrowed directly from Paganism.*

A. The tonsure, or custom of shaving the head. This custom was common among the priests of Paganism. Herodotus records the fact that all the Egyptian priests had their heads shaved and kept continually bald.[2] Since the fifth century the tonsure has been a distinguishing mark of the Romish priesthood.

Q. 31. *What different forms did the tonsure assume in different churches?*

A. The tonsure of Peter, that of the Roman Church, consisted in shaving the crown as well as the back of the head, so that there remained a circular ring or crown of hair. The tonsure of James consisted in shaving the entire front of the head, leaving the front bare as far back as the line from ear to ear. The Greeks and Orientals shaved the entire head.[3]

Q. 32. *Of what is the tonsure supposed to be significant?*

A. It is regarded partly as a symbol of our Lord's crown of thorns, and partly as an emblem of the "Royal priesthood" of the Christian dispensation.

Q. 33. *Is there any warrant for it in Scripture?*

A. No; the practice was expressly forbidden by the divine law. The Jews were strictly commanded not to copy the customs of the heathen; and "rounding the corners of their heads" was forbidden.[4]

Q. 34. *Mention another custom which has been regarded as a great virtue in the Church of Rome, and which is said to have been practised by her saints.*

A. The custom of persons inflicting bodily sufferings on themselves by means of iron whips, coarse under-garments that mangled the flesh, and other modes of self-torture. The lives of Romish saints are full of stories of self-inflicted sufferings which were reckoned most meritorious; the

[1] Jer. xliv. 16, 17.
[2] Lib. ii. p. 36.
[3] "Chambers' Encyclopædia."
[4] Lev. xix. 27; xxi. 5; Ezek. xliv. 20.

Roman Breviary commends the saints for the frequent application to themselves of the whip.

Q. 35. *Is there any warrant for this in Scripture?*

A. No. The Jewish priests were forbidden to make any cuttings in the flesh;[1] Paul declared that "bodily exercise profiteth little."[2]

Q. 36. *What is the Rosary?*

A. It is a string of beads so arranged as to aid the worshipper in repeating a definite number of *Pater Nosters* and *Ave Marias.* It is constructed in special honour of Mary, the worshipper being taught by it to offer ten prayers to her for one he offers to God.

Q. 37. *From what source was the Rosary borrowed?*

A. From Paganism. It is of the highest antiquity; it was used among the ancient Mexicans, and it is found among the Brahmins of Hindostan. From time immemorial it has been used among the Buddhists, and there is frequent reference made to it in the Hindu sacred books. In Tartary and China it is common, and in Pagan Rome it was quite familiar.[3]

Q. 38. *What Romish error lies at the foundation of its use?*

A. The error of supposing that the mere repetition of prayer, if continued long enough, is pleasing in God's sight. God will hear no man for his much speaking.

Q. 39. *What is a Scapular?*

A. Originally a small garment without sleeves—a part of the habit of several religious orders in the Church of Rome: the several confraternities being distinguished by the colour, shape, and material of these badges. (See p. 241, Q. 37–39.) It is believed to be a preservative against death by drowning or fire, and against every thing that might injure either soul or body.

Q. 40. *Do Romanists in the present day believe this?*

A. They are taught to believe it. In the "Book of the Dying," published *permissu superiorum*,[4] the author tells

[1] Lev. xxi. 5. [2] 1 Tim. iv. 8.
[3] Hislop's "Two Babylons," pp. 279, 280.
[4] By Rev. J. Furniss, C.S.S.R., Duffy, Dublin and London.

of a boy in Ireland who fell out of a small boat into the sea, went to the bottom, and would have been drowned, but the scapular "pulled" him up, and brought him to the dry land. The scapular, he says, "had not been touched with a drop of water, although the strings of it were wet through."

Q. 41. *Is there any warrant for the scapular in Scripture?*

A. No. It was the invention of an English Carmelite friar named Simon Stock, in the thirteenth century; and it owes its popularity to ignorance and superstition.

Q. 42. *What is the Breviary?*

A. It is the daily service book of the priests of Rome, and, as the name indicates, it is an abridgment of the ancient church offices. It was first compiled in the eleventh century; but, as the first editions were full of stupid blunders, it was afterwards revised several times by successive popes, each improving on the infallibility of his predecessor, until the present work was issued by Pope Urban VIII.

Q. 43. *Is the present edition of high authority?*

A. It is of the highest authority, having the sanction of the Council of Trent and the several popes, Pius V., Clement VIII., and Urban VIII. The great value attached to the book is seen in the fact that the priesthood are required daily to read the portion for each day—about an hour and a-half's reading; the neglect of this being a mortal sin.

Q. 44. *What are the principal contents of the book?*

A. They are a mixture of elements by no means homogeneous. The book contains parts of the Old and New Testaments, with the Psalms, prayers to the saints (so-called), recommendations of the veneration of their dead bodies, and narratives of their fabulous miraculous works.

Q. 45. *Is the book of any historical value?*

A. No. The Roman Catholic historian Dupin, when speaking of its historical references, says, "Nothing can be more fabulous than the accounts set down in these

Acts. . . . What forgeries, what fables are here!"[1] Among its decrees are well known and acknowledged fabrications.

Q. 46. *What is the main tenor of its religious teaching?*

A. It is that instead of there being only one Mediator between God and man there are many, viz., the saints, to whom prayers are to be offered. To these saints the Breviary attributes the most fabulous and ridiculous miracles, and to each it allots his (or her) festival day in the ecclesiastical year. There are festivals dedicated even to inanimate things, such as Peter's chair, Peter's chains, and the house of Loretto.

Q. 47. *What is the festival of Peter's chair?*

A. It is a festival in honour of the (supposed) identical chair on which the apostle was accustomed to sit. This chair was exhibited and used by several popes as genuine, and was exposed annually on the 18th January for adoration, until the year 1662; when, being cleaned one day, it was discovered that the twelve labours of Hercules were engraved upon it. It was then demonstrated that the chair was of Pagan manufacture. The festival of this spurious chair, however, is still continued in the Breviary.

Q. 48. *What effect must such false doctrines and foolish fables have on the minds of those who peruse them daily as a strict ecclesiastical duty?*

A. They must have the effect of saturating their minds with superstitious beliefs, and thereby degrading their intellects; or of leading them eventually to reckless infidelity.

Q. 49. *What are some of the festival seasons of the Church of Rome?*

A. They are very numerous; among them the following are the most prominent:—Christmas, Lady Day, Lent, Easter, and the Feast of the Assumption.

Q. 50. *What is the meaning of Christmas?*

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[1] "History of Eccl. Writers," Century IV., pp. 13, 14. Collette on "The Breviary."

A. It is a festival held on the 25th December, in honour of the birth of Christ. On this day three Masses are performed: one at midnight, one at daybreak, and one in the morning.

Q. 51. *When was this festival introduced?*

A. The spurious decretals attributed its institution to Telesphorus, Bishop of Rome, in the first half of the second century; but the Fathers of the first three centuries make no mention of it.

Q. 52. *What is its most probable origin?*

A. That it was not Christian is manifest from the fact that the day on which the feast is observed could not have been the day of Christ's birth, inasmuch as from December to February is the cold and rainy season in Palestine, when the shepherds could not have been "keeping watch over their flocks by night."[1] The festival is to be traced partly to the tendency in the fourth century to multiply such seasons, and, by introducing a festival for each period in Christ's life, to complete "the Christian year," and partly to the growing tendency in the church to conciliate the heathen by adopting their religious customs.

Q. 53. *Are there any features in the Christmas festival that point to a Pagan origin?*

A. There are several: the name, the time of its observance, and the ceremonies associated with it.

Q. 54. *Explain these features in detail.*

A. The *name* "Yule Day," given to Christmas, is Pagan. According to some the word Yule is derived from *huel*, a wheel, and was meant to designate the Pagan sun feast in commemoration of the turn of the sun and the lengthening of the day. According to others it was the Chaldee name for "infant," and was meant to designate the feast in honour of the birth of the son of the Babylonian Queen of Heaven. The *time* indicates a Pagan origin, for it was at the time of the winter solstice that the Pagan festival just referred to was celebrated. The *ceremonies* of the "Drunken festival" of Babylon have their counterpart in

[1] Luke ii. 8.

the wassail bowl and the revels that in all Popish countries have been characteristic of Christmas.[1]

Q. 55. *Is this festival warranted in Scripture?*

A. No. The Scriptures are silent regarding the day and month of Christ's birth, and it is admitted by the best writers that the precise day cannot now be ascertained from any source. Christ commanded His disciples to commemorate His *death*, but He gave no command concerning His *birth*.

Q. 56. *Mention a fact in connection with another Romish festival which goes to confirm the idea of the Pagan origin of Christmas.*

A. The festival of Lady Day, which is held in commemoration of the miraculous conception of Christ, synchronises with the day that was observed in Pagan Rome in honour of Cybele, the mother of the Babylonian Messiah. This remarkable coincidence between the dates and chief features of these two sets of feasts can only be explained on the hypothesis that the Pagan feasts were the prototypes of the Romish.

Q. 57. *What is the meaning of Lent and Easter?*

A. Lent is the season appointed by the Church of Rome of forty days' fasting, by way of preparing for Easter, which is the day commemorative of Christ's resurrection.

Q. 58. *Are these seasons appointed in Scripture?*

A. No. Lent is said to be in commemoration of our Lord's forty days' fast in the wilderness; but that fast was not such as could be imitated (Christ took no food whatever), and the disciples were not enjoined to imitate it. Originally, in the Romish Church, the Lenten fast lasted only seven days; after the Nicene Council it lasted three weeks; and ultimately the Chaldean Lent of forty days was adopted. Romanists also "abstain from meats" on Fridays.[2]

Q. 59. *Is not Easter referred to in Acts xii.* 4?

A. No. The term should be translated "passover" (see R.V.). It had no reference to the festival afterwards introduced, and called Easter.

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[1] For full discussion see "Two Babylons." [2] See Appendix.

Q. 60. *What was the origin of these two festivals?*

A. They were manifestly borrowed from the Pagan world. There was a Lent of forty days in the spring of the year (the word Lent signifies the spring fast), among the Babylonians[1] and Egyptians.[2] The name Easter is a form of Astarte, the queen of heaven, and in the form of Ishtar has been found on Assyrian monuments.[1] Many of the popular observances of Easter, such as the hot-cross buns of Good Friday, and the dyed eggs of "Easter Sunday," figured in the Chaldean rites.[3]

Q. 61. *What is the feast of the Assumption?*

A. It is a feast instituted by Rome, and held annually on the 25th of August, in commemoration of the death and pretended resurrection of the Virgin Mary, and her triumphal entry into heaven. The fable of the Assumption did not originate till the seventh century. The festival of the Assumption of the Chinese Madonna was celebrated in the same month.

Q. 62. *Has this festival any warrant from Scripture?*

A. No. It was borrowed from the Babylonian system, where the prototype was ready to hand in Bacchus, who was said to have gone down to hell, rescued his mother from the infernal powers, and carried her in triumph to heaven. The Chinese also celebrate a festival in honour of their Holy Mother (just alluded to), who was said to have been rescued by her son from death and the grave. Both the Pagan and the Romish feasts are held in the same month.

Q. 63. *What is meant by the Stations of the Holy Cross?*

A. They are a number of representations (commonly fourteen) of the successive stages of Christ's passion, set up in regular order around a church or elsewhere, which must be visited successively, with meditation and prayer: the devotion being a substitute for an actual pilgrimage to Palestine and the holy places. Indulgences are granted to those who visit these stations and recite the necessary prayers.

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[1] Layard's "Nineveh and Babylon."
[2] Wilkinson's "Egyptian Antiquities," Vol. II.
[3] Hislop's "Two Babylons," pp. 118, 121, 123-133.

Q. 64. *What is meant by the "Devotion of the Sacred Heart"?*

A. It is a form of devotion having for its object the actual and material heart of Christ.

Q. 65. *When and by whom was it originated?*

A. It was originated in the latter half of the seventeenth century by a French nun, Margaret Mary Alacoque of Parey-le-Monial, under the guidance of the Jesuit Father Colombière, who thought it a hopeful instrument at the time for the conversion of Protestant England. Margaret Mary pretended to have visions, which were only pietistic displays of vulgarity and vanity, and betrayed her ignorance of Scripture, her mind being absorbed by the picture of Christ with a lacerated heart in heaven. In one of her visions (she said), Christ took her heart and "placed it within His own," while at the same time He "enclosed within her side a little spark of the vivid flame of His love to serve her as a heart."[1]

Q. 66. *What were the fundamental doctrines of this new "devotion"?*

A. They were—(1) that the sufferings of Christ are still continued in heaven; (2) that the members of Christ's body can be detached from His humanity, and exhibited as separated from the other parts and mutilated; (3) that the physical heart of Christ is to be separately worshipped.

Q. 67. *Explain its popularity among Romanists.*

A. It is due to the extraordinary zeal of the Jesuits, who have made it their rallying cry, and, after a silence of two hundred years, re-introduced it lately into this country. They are now anxious to use it as a powerful instrument in converting Britain to the faith of Rome: it is one of the three great innovations they have recently introduced for the furtherance of the interests of the Church, viz., the Immaculate Conception, Papal Infallibility, and the Devotion of the Sacred Heart.

Q. 68. *Have not the Jesuits shown great subtlety in adopting this new devotion?*

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[1] "Life of M. M.," p. 128.

A. Yes. They have shown their subtlety in foisting it on the Church under cover of a sentiment already universal among Christians, viz., the grateful remembrance of the love of Christ—of which love the heart may be regarded as a symbol: a sentiment which seems the same, but is altogether different from Rome's "Devotion of the Sacred Heart."

Q. 69. *Prove that the "Devotion of the Sacred Heart" is wholly unscriptural.*

A. (1) It represents Christ as still suffering in heaven; whereas in all the visions of Him recorded in Scripture He is represented as glorified. (2) It represents the heart of Christ as a distinct agent, and ascribes to it offices and attributes that pertain to Christ and the Spirit; for example, the heart of Christ is said to be "a Mediator between God and man, our sins being so multiplied that it needs all the extent of its power to obtain mercy and the graces of salvation and sanctification."[1] (3) It involves the adoration of two Christs, for the worship is divided between Christ Himself and a single detached member of His body; moreover it teaches the adoration of Christ's humanity by itself, and the adoration of the mutilated member of a dead Christ.

Q. 70. *What is the meaning of pilgrimages in the Romish Church?*

A. They are exercises of religious discipline, which consist in journeys to places of reputed sanctity, such as holy wells, shrines, and relics of the saints; and to scenes said to have been visited by Mary or Christ. In modern times they are arranged by the Church after the manner of pleasure excursions.

Q. 71. *What places are most popular for these pilgrimages?*

A. Rome, Loretto, Treves, Lourdes, and Paray-le-Monial, on the continent, Holywell in Wales, and Knock in Ireland. In recent years pilgrimages have been made to the

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[1] "Life of M. M.," p. 282. For full discussion see "Devotion of Sacred Heart," by Canon Jenkins.

shrine of Thomas à Becket in Canterbury; and in 1891 the Dean[1] of the Protestant cathedral gave the pilgrims leave to carry on their superstitious devotions in the cathedral, and deposit their petitions on the shrine of the "saint," as if they could be heard and answered by him.[2]

Q. 72. *What is the design of these pilgrimages?*

A. It is to inflame the zeal of Romanists and deepen their faith in the "Supremacy of the Holy See." These pilgrimages also serve the double purpose of encouraging political agitation in favour of the Romish Church, and bringing liberal contributions to her exchequer.

Q. 73. *How and when did pilgrimages originate?*

A. Their origin is to be found in the tendency, developed in the church in the fourth century, of resorting to such carnal expedients as the superstitious attachment to places and things, to kindle the imagination and devotion of her worshippers. A corresponding sentimentalism is sometimes manifested by Protestants, who bring water from the Jordan wherewith to baptise their children.

Q. 74. *Have pilgrimages any warrant from Scripture?*

A. No. Christ rebuked the spirit that lies behind them when He said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."[3]

Q. 75. *What verdict must, in the light of Scripture, be passed upon all these rites and customs?*

A. They must be condemned: they are not only without warrant in the Divine Word, but are opposed in letter and spirit to it, and to the example of Christ and His disciples. It does not pertain to man to appoint rites and ordinances in the house of God: such a principle opens the door to all the "traditions and commandments of men," and is the offering of strange fire on God's altar. Our God is a jealous God.

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[1] Dr Payne Smith.

[2] Monthly Letter of Protestant Alliance, London. Sept. 1891, Aug., Nov. 1892.

[3] John iv. 23.

CHAPTER XXIX.

The Romish use of Images, Pictures, and the Cross.

"The heav'ns declare His righteousness,
All men His glory see.
All who serve graven images
Confounded let them be."—Ps. xcvii. 6, 7.

"Whom having not seen, ye love."—Peter.[1]

Q. 1. *What is the teaching of the Church of Rome in regard to images?*

A. It varies between the widest extremes. In text-books published in this country, the worship of images is repudiated;[2] in the writings of the canonised saints of the Church, such as Aquinas and Bonaventura, it is expressly taught.

Q. 2. *Quote the decree of the Council of Trent on the subject.*

A. "The images of Christ and the Virgin Mother of God, and other saints, are to be most especially had and retained in churches, and to them due honour and veneration is to be offered; not because any divinity or virtue is believed to be in them, on account of which they are to be worshipped, or because anything is to be asked from them, or because trust is to be placed in images, as was formerly done by the Gentiles, who placed their hope in idols, but since the honour which is shown to them is referred to the prototypes which they represent; so that by the images which we kiss, and before which we uncover our heads and fall prostrate, we adore Christ, and venerate the saints whose likenesses they bear—a point sanctioned against the opponents of images by the decrees of councils, and most especially the second Synod of Nice."[3]

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[1] 1 Peter i. 8.

[2] *Vide* Sermon preached by Bishop Baines at Bradford, 1826; Wiseman's "Lectures," Vol. II., p. 130; "Controversial Catechism," p. 142; "Catholic Belief," p. 208; Challoner's "Catholic Christian Instructed," pp. 263-268.

[3] Conc. Trid., Sess. xxv.

Q. 3. *State the doctrine laid down in this decree.*

A. It is (1) that images must be used in churches; (2) that "due honour and veneration" must be accorded them; (3) that this worship must be understood as given not to the images themselves but to the prototypes whom they represent. Such is Rome's *theory:* the Tridentine Fathers, however, refrained from defining what they understood by "due honour and veneration."

Q. 4. *How shall we ascertain what Rome actually means by the phrase "due honour and veneration"?*

A. We may ascertain it (1) from the decrees quoted by the Tridentine Council, and from the custom of the Church at the time; (2) from the opinions of canonised saints, whose testimony the Church has declared reliable; (3) from the testimony of any member of that Council who was recognised as an authoritative historian of its action.

Q. 5. *What light is thrown on the phrase by the decree of the second Nicene Synod?*

A. Its terms were:—"We venerate, worship, and adore the sacred images. . . . Let no one be offended by the idea of worship; for it is said, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' The expression '*only*' is applied solely to the second word '*serve*,' not to the word '*worship*.' We may therefore *worship* the images, provided we do not *serve* them. . . . All persons who profess to honour the sacred images, but refuse to worship them, do dishonour them, and are guilty of hypocrisy. . . . But we must not worship the images with *latria*." The Nicene Synod also declared that miracles were wrought by the images, and that on that account they were to be honoured and worshipped. The Nicene Synod, therefore, while it repudiated the charge of idolatry, most emphatically enjoined the "worship" of images.

Q. 6. *What light is thrown on the phrase by the actual practice of the Church at the time of the Council of Trent?*

A. The practice was—and still is—to solemnly consecrate images, place them in Romish houses of worship, and offer up incense before them; the people also were taught

to kiss them, uncover their heads in their presence, prostrate themselves before them, and repeat before them special prayers contained in the *Pontificale Romanum*, with other prayers for private use. Indulgences, moreover, were granted to those who attended to these duties. From all which it is manifest that if the Romish Councils rejected the doctrine of image worship *in theory*, they encouraged it *in practice* among the people.

Q. 7. *What light is thrown on the phrase by the writings of the doctors and "saints" of the Church?*

A. Aquinas said, "The image of Christ is to be worshipped with the self-same supreme worship (*latria*) with which Christ Himself is adored."[1] Bonaventura said, "The image of Christ is to be adored with the adoration of *latria*, because it represents Him who was crucified for us, and the image presents itself for Him."[2] Bellarmine said, "Images are not only to be worshipped as they are exemplars, but also properly and of themselves, so as the worship may be terminated in them."[3]

Q. 8. *Are these doctors and "saints" of recognised authority as teachers in the Church of Rome?*

A. They are. Aquinas is so eminent an authority that on his annual festival on the 7th March the whole Church of Rome not only prays to him, but prays to God to be enabled to embrace with the understanding what he taught; and Leo XIII. has ordered the teaching in the schools of religious philosophy to be conformed to the teaching in his *Summa*. Bonaventura is so highly esteemed that on the occasion of his canonisation by Pope Sixtus IV. he was declared to have so written on divine subjects that the Holy Spirit seemed to have spoken in him. As for Bellarmine, he is a recognised oracle in the Church of Rome.

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[1] Thom. Sum., pars. iii., ix., xxv., art. 3.

[2] Rome, 1596, Vol. V., p. 112; printed in the Printing House of the Vatican. Quoted by Tyler in "The Image Worship of the Church of Rome," p. 65.

[3] De Imag., lib. ii., c. xxi., prop. 1. Preston's "Romanism Weighed," p. 138.

Q. 9. *What light is thrown on the phrase by the testimony of any one who was a member of the Council of Trent and took part in its proceedings?*

A. Nacchanti (Naclantus), Bishop of Chiozza, who was declared to be "superior to many, and to have no superior" at the Council, said:—"Wherefore not only must it be confessed that the faithful in the Church do adore before the image (as some perhaps for caution sake express themselves), but also that they do worship the image, without any measure of scruple which you may suggest; nay, moreover, they venerate the image with that worship with which they venerate its original, so that if that original has to be adored with *latria* (supreme divine worship due only to God), the image also is to be worshipped with *latria*."[1]

Q. 10. *Are these testimonies confirmed by the devotional books of the Church of Rome?*

A. They are abundantly confirmed. The annotation in the Douay Bible on Hebrews xi. 21 declares that "It is false that we may not adore image, crucifix, or any visible creature, nor kneel before them." The Roman *Breviary*, speaking of the cross *as an image*, says, "The King is exalted to the sky while the noble trophy of the cross is adored by all the worshippers of Christ for ever." The Roman *Pontifical* says, "Latria is due to the cross." And the Roman *Missal* enjoins "The adoration of the cross."

Q. 11. *Mention a fact that still farther confirms these testimonies.*

A. In England, a century before the Reformation, by the decree of the Council of Oxford, whoever taught anything against the adoration of the cross or the worshipping of images, was burnt alive.

Q. 12. *What value is to be attached to the Tridentine saving clause which declares that the worship given to images is designed for the prototype, and that the images are not to be regarded as having any "divinity or virtue" in themselves?*

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[1] Commentary on Rom. i. 23, dedicated to Pope Pius V., 1567.

A. None. That clause only furnishes another illustration of the doubleness of the Tridentine decrees. The Fathers of that Council enjoined image worship in a spirit of concession to Paganism, and then, out of a show of respect for the Word of God, endeavoured to explain away the concession they had made. In *excusing* the practice they *accused* it.

Q. 13. *Prove that, in urging that plea, the Council of Trent was inconsistent with itself.*

A. It made express provision during the same session for the approving of *certain* images, and the acknowledgment of certain miracles as wrought by *them.* It has always been Rome's custom to differentiate between images of the same prototype, ascribing to some miraculous powers denied to others, and conceding to some special honours refused to others. If all her images were on a footing of equality, Rome might plead honestly that she ascribes no "virtue" to any image, and that her worship is always given to the prototype; but the elaborate distinction she makes between *images and images* of the *same prototype* falsifies her plea.

Q. 14. *Is there any force in the plea of "relative honour," i.e., that the honour given is not designed for the image but for its prototype?*

A. No; this plea, like the image-worship itself, is borrowed from the Pagan world. If it were sufficient to excuse Rome it would excuse the worst idolatry of the heathen world. Idolators do not always regard their images as actual gods: the Greeks and Romans did not intend their worship for their statues but for the gods whom they represented; and the fire-worshippers of the East declare that they "do not worship fire as a deity, but as the cleansing and purifying influence which most aptly symbolises what God is."[1] Yet they are all idolators.

Q. 15. *Does Rome's saving clause, in which she repudiates "divinity or virtue" in her images, shield her from the charge of idolatry?*

[1] Paper read by Miss Sorabji, a Parsee from India, at Oriental Congress, London, in 1892. *Glasgow Herald,* 8th Sept. 1892.

A. No. Whether the "divinity" of the images be repudiated or not, the making of images for worship (of whatever kind), the honouring of them by kissing them, uncovering the head and prostrating the body before them, as enjoined by the Council of Trent, is itself a direct contravention of the second commandment, "Thou shalt not make unto thee any graven image, . . . thou shalt not *bow down* thyself unto them nor serve them."[1] Let it be noted that the first commandment forbids the acknowledgment of any god but Jehovah; and the second commandment, which goes farther, forbids the "bowing down" before any image, *no matter what the feeling be.* The mere act of "bowing down," therefore, which Rome enjoins, God forbids: it is idolatry.

Q. 16. *According to Scripture, must the image be regarded as divine before the sin of idolatry can be committed?*

A. No; it teaches that the honouring of images or idols in any way is idolatry. The Israelites at Mount Sinai did not consider the golden calf divine. Jeroboam did not teach Israel to regard the calves at Dan and Bethel as divine. Yet they were declared to be idolators, and were severely punished for their sin.

Q. 17. *What of the plea sometimes put forward, that Romanists do not worship the image, but only worship* before *it?*

A. Considered in the light of Scripture, it cannot excuse Rome's practice. It is recorded that when Jeroboam set up the calves at Dan and Bethel, "this thing became a sin, for the people went to worship *before* the one, even unto Dan."[2]

Q. 18. *Is there any truth in the Nicene distinction between "worshipping" and "serving," as a plea that images may be "worshipped" though they may not be "served"?*

A. No. Such an interpretation of Christ's reference to the law is blasphemous trifling. If Christ had conceded to Satan that worship is not to be exclusively given to God, He would have conceded all that Satan desired.

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[1] Deut. v. 8, 9. [2] 1 Kings xii. 30.

Instead, His answer was a final declaration that worship and service are to be given to God, and to Him alone.

Q. 19. *Do Romish divines in Protestant countries honestly inculcate the Tridentine doctrine of* obligatory *image worship?*

A. No; they either deny it altogether, or give the doctrine a Protestant colouring. Keenan says that (Roman) Catholics neither "adore" nor "invoke" images.[1] Milner says, that "According to the judgment in which Roman Catholic doctors and divines are agreed, images are to be reckoned among things indifferent."[2] Bishop Baines says, "Is it possible that any of you should persuade yourselves that the most ignorant Catholic could be capable of adoring the ivory image which you see upon the altar?"[3] Cardinal Wiseman says, "The Council of Trent does not decree that we are obliged to use images (*sic*), it only says it is wholesome to have them"; and again, "If I stood before the image of any one whom I had loved and lost, fixed in veneration and affection, no one would surely say that I was superstitious or idolatrous in its regard; such is precisely all that the Catholic is taught to believe regarding images or pictures set up in church."[4] And Cardinal Manning endorses Di Bruno's statement that the honour given to images "relates or refers to the person represented," on the same principle that "men honour Her Majesty the Queen by putting her portrait in a distinguished place, and by bowing before it."[5] (*sic*).

Q. 20. *What must we infer from the existence of these discordant views on such a vital subject?*

A. We must infer that the Church of Rome can modify and even reverse her doctrines to suit circumstances; and that her boasted unity is a fable.

Q. 21. *How does the Church of Rome meet the objection to her image worship founded on the Second Commandment?*

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[1] "Controversial Catechism," p. 142.
[2] "End of Controversy," Letter xxxiv.
[3] Sermon preached at Bradford, 1826.
[4] Wiseman's "Lectures," Vol. II., p. 130.
[5] "Catholic Belief," p. 208.

A. She either alters the text of the Commandment, or removes it altogether. (1) In the Douay Bible, instead of the words "Thou shalt not *bow down* to them," she substitutes the words "Thou shalt not *adore* them," evidently to conceal the fact that "bowing down" is forbidden. In resorting to this subterfuge, however, she forgot that the Nicene Council had enjoined the "adoring" of images. (2) In the majority of her Catechisms, in the "Garden of the Soul," in Liguori's "Instructions," and in other text books, she has removed the Second Commandment from the Decalogue, dividing the last into two to make up the number ten.

Q. 22. *What do such dishonest expedients indicate?*

A. They indicate a consciousness on Rome's part that her image worship is contrary to the Word of God. If she did not feel that it was forbidden, why should she have tampered with the Second Commandment at all?

Q. 23. *Is there any force in the sentimental argument that "if we may pay respect to the likeness of a parent, child, or friend, living or departed, we may honour pictures of Christ and the saints"?*[1]

A. No. God has forbidden our making any image of Him: the argument, moreover, is pointless, for the analogy confounds things that differ. (1) A friend values the likeness of a friend because it is a likeness; if it is not a likeness, but only a picture drawn from the imagination, he will put no value on it. The images and pictures which Romanists worship are all fictions. (2) However much a friend may value the likeness of a friend there is no religious element in his regard for it; he does not kneel before it, or offer incense to it: but the Romanist, though he knows that his image bears no resemblance to the original, offers incense to it, and bows before it.

Q. 24. *Show that Romish images and pictures bear no resemblance to their prototypes.*

A. The image of Peter in St Peter's, which is worshipped by popes and cardinals, was originally an image

[1] "Catholic Belief," p. 210.

of Jupiter. The numerous portraits of Mary in heaven are most varied in their representation of her features and complexion; some of them give her a Hebrew, and some a Greek, cast of countenance; some of them represent her as fair, some as dark, while others still represent her as a negress with a white child. The only respect in which they all agree is in giving her a youthful appearance, although she was probably above seventy when she died. An image of her at Worcester was greatly reverenced until, on being stripped, it was found to be the statue of a bishop.[1] Rome has not scrupled to supply pictures of each of the persons of the Trinity.

Q. 25. *Are Protestants free from blame in the matter of attempting to represent Christ on canvas?*

A. No; under the name of sacred art they patronise the so-called paintings of Christ. It must not have been without design that the Scriptures maintain a sacred silence regarding the bodily appearance of the Saviour; and the artist who attempts the portraiture of Him who had "no form nor comeliness," and who yet was "fairer than the sons of men," and was "the brightness of the Father's glory and the express image of His person," attempts the impossible. The truest and most reverent art would be to shrink from such a task.

Q. 26. *Is image worship common in Romish houses of worship in the present day?*

A. It is, especially in Romish countries. The traveller visiting Romish cathedrals on the continent cannot fail to be struck with the fact that, whatever Romish prelates or priests in Britain may say, image worship is Rome's *practice;* the Pope himself, with all his cardinals, archbishops, and bishops, sets the example.[2] The distinction as to "relative honour" is one that is practically meaningless to the great mass of the people.

Q. 27. *What is the most remarkable image at present worshipped in the Church of Rome?*

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[1] "History of Reformation of Church of England," Vol. I., bk. iii., pt. i. pp. 178, 179.

[2] See Appendix.

A. The Bambino, or image of the child Jesus, which belongs to the church and convent of *Ara Cœli* in Rome. It is a small wooden doll, about two feet long, most expensively adorned, and said to have had a miraculous origin and history. The people, taught by the priests, credit it with the most miraculous powers; and it is in great demand among the sick, especially such as can afford to pay for its visits. It is said that it receives more and better fees than all the medical men in Rome. When exhibited publicly, between the 26th December and the 6th January, thousands assemble to witness the elaborate services held in its honour; and as the priest holds it up to bless the people, they all uncover and fall prostrate before it to receive its benediction, while muttered prayers ascend from them to the image. Seymour in describing it says that he felt as if his blood was frozen within him at so awful and idolatrous a spectacle.[1]

Q. 28. *Can Rome boast great antiquity, or the approval of the Fathers, for her image worship?*

A. No. In the primitive church it was unknown. The Councils of Eliberis (Elvira in Spain) 306, and Constantinople 730, expressly forbade it. The Fathers of the first seven centuries condemned it.[2] In the fourth and fifth centuries images were introduced into churches on the plea that ignorant people could learn more from them than from books, and gradually they became objects of adoration. The first Council that favoured them was the second Council of Nicæa, in 787.

Q. 29. *What use does the Church of Rome profess to make of pictures?*

A. She professes to use them as a means of imparting instruction, on the principle, adopted at Rome, that it is safer to teach by pictures than by Scripture; consequently pictures and images, like relics, abound everywhere, while Bibles are unknown.

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[1] "A Pilgrimage to Rome," pp. 341-368.

[2] For copious quotations in proof see Tyler's "Image Worship of the Church of Rome."

Q. 30. *Does she honestly use pictures for the purpose of communicating Scripture facts and truths?*

A. No; she uses them for presenting to the people fabulous scenes, alike impossible and absurd. In the Vatican, *e.g.*, the following are very prominent:—a picture of the house of Nazareth flying through the air, carried by angels to Loretto, of St Francis sailing several hundred miles with nothing but his staff and cloak for a boat; of St Anthony preaching to the fishes, which are all agape listening to him; of St Agatha arresting the eruption of Mount Etna with her miraculous veil; and many others of a like kind.

Q. 31. *What place is given to Mary in these pictures?*

A. A prominent place. In ninety-nine pictures out of every hundred representing the crushing of the serpent's head, Mary, and Mary alone, not Christ, is represented as bruising the serpent under her foot.[1] She is represented also as repeating in her life all the great scenes in the life of Christ; three fabulous scenes especially are the subjects of pictures, her Assumption, Exaltation, and Coronation.[1] In this way the people, who have not the written Word but only these "picture books," are taught to exalt Mary not only to a level with Christ, but above Him.

Q. 32. *Does the miraculous element enter into these pictures?*

A. Yes. Rome's miraculous pictures are of two kinds: those said to be miraculously produced, and those said to work miracles.

Q. 33. *Give a specimen of the former.*

A. The miraculously produced pictures are those in which the figure and drapery are said to have been painted by the artist, and the face filled in by some angelic hand. The thought most naturally suggested by them is that the angels must be poor artists. Gavazzi goes so far as to say:—"Give a single look, *e.g.*, at the Madonna dell' Impruneta near Florence, and see if it is possible to avoid calling the angel who painted it an ass, and an ass of the first class."[2]

[1] Seymour's "Pilgrimage to Rome," pp. 541-560.

[2] "Parallel of Roman Catholicism with Paganism," pp. 20, 21.

Q. 34. *Give a specimen of the latter.*

A. Of these there are some which have spoken, some shed tears, some shed blood, and some only winked. One of the most remarkable is a Madonna in the church of Santa Maria Maggiore in Rome, which is said to have been painted by Luke, and to have once arrested the cholera in Rome. The latter part of this remarkable record may easily be as true as the first, for Luke was *not* a painter. Above a hundred portraits of Mary are ascribed to him, no two faces among them being alike! The Madonnas ascribed to him "are an artistic anachronism."[1]

Q. 35. *How are these pictures regarded by the people?*

A. They are great favourites. The people kneel before them in prayer, believing that the prayers presented to them will be more speedily answered; and they present to them their votive offerings.

Q. 36. *What alternative conclusions are suggested by the tale of all these miracle-working images and pictures?*

A. If the tale be true, the Pope must have a multitude of miraculous agencies at his disposal; and the wonder is, that so armed, he should now be a "prisoner in the Vatican," a sovereign without a throne; but if it be false, the Church of Rome has a fearful account to render for the falsehood and imposition wherewith she has deceived a great multitude of souls.

Q. 37. *What arguments does Rome adduce in favour of her image worship?*

A. She refers to the cherubim in the holy of holies, the brazen serpent in the wilderness, and the example of Jacob recorded in the Epistle to the Hebrews,[2] which she translates thus: "By faith Jacob dying blessed each of the sons of Joseph, and adored the top of his rod."

Q. 38. *Is there any force in these Scripture references?*

A. No. The cherubim, unlike the images of Rome, were made by the command of God, and were not adored by the people in any sense, they were not even seen by

[1] "Parallel of Roman Catholicism with Paganism," p. 19.
[2] Heb. xi. 21.

them. The brazen serpent was a type of Christ, but it was not worshipped by the people; and when, long years afterwards, the people did begin to venerate it, Hezekiah brake it in pieces, and called it "Nehushtan," a piece of brass.[1] The rendering of the passage in Hebrews is a wilful mistranslation. The original is ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, "Jacob worshipped *upon the top of his staff*," *i.e.*, leaning upon it as an aged infirm man. As well might the parallel passage in 1 Kings i. 47 be rendered, "And David worshipped his bed."

Q. 39. *How is the cross regarded by the Church of Rome?*

A. It is regarded as being on a level with the images of Christ Himself. Romanists distinguish between the real cross (of which they say they have a great many pieces), and the figure of the cross. The former is regarded both as an image and a relic, and is venerated and worshipped accordingly; the latter is regarded as an image, and is worshipped with supreme divine worship, even as Christ Himself.[2]

Q. 40. *Prove from Rome's books of devotion that Romanists are enjoined to adore and pray to the cross.*

A. In the "Rubric for Good Friday," in the Roman *Missal*, as we are told, the priest, in the course of a multitude of imposing ceremonies, presents a cross to the view of the people, while the choir sings, "Come let us adore," and all prostrate themselves before it. When the ceremonies are completed, the priest puts off his shoes, kneels before the cross and kisses it; then the clergy and laity, two by two, thrice kneeling, adore it. After this the following prayer is offered to it, "O cross, more splendid than all the stars, illustrious to the world, much beloved by men, more holy than all things, who alone wert worthy to bear the treasure of the world. Sweet wood, sweet nails, bearing a sweet burden, save the present multitude assembled to-day in thy praise." In this service all Rome's subtle distinctions between direct and

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[1] 2 Kings xviii. 4.

[2] Aquinas and Bonaventura, quoted by Tyler, pp. 66, 82.

"relative honour" disappear; undisguised worship is offered directly to the cross as an image of Christ.

Q. 41. *Is not this most flagrant idolatry?*

A. It is. If it be contended that such worship, addressed to the cross, and containing as direct prayers for spiritual blessings, and even salvation, as could be addressed to Christ Himself, is not idolatry, then there never was idolatry.

Q. 42. *Show that this veneration of the cross is one of the principal features of the Romish religion.*

A. At baptism the priest makes the mark of the cross on the child's forehead and body; as soon as the child can be taught to pray it is taught to make, with its forefinger, the mark of the cross on its forehead and breast; at confirmation the bishop makes the sign of the cross on the forehead of the person confirmed; zealous Romanists instinctively "cross themselves" in every emergency of danger and difficulty; and it is part of the religion of true members of the Church to bow the head or bend the knee before any representation of the cross. So prominent is this feature, taken along with the origin of the cross as a symbol, that some writers have supposed the sign of the cross to be "the mark of the beast."

Q. 43. *Is it not common among Protestants to use the cross as an ornament of apparel, and to give it a place in ecclesiastical architecture?*

A. Yes; in this there is an evidence of the power of example, and also of the popular ignorance regarding the history of the symbol.

Q. 44. *What is the origin of the cross as a symbol?*

A. The popular belief is that in its origin it is a Christian symbol; whereas, in its origin, it is Pagan. It was used in the Babylonian mysteries, and honoured in the same fashion in which it is now in the Church of Rome.[1] What is now regarded as the Christian cross was originally the mystic Tau of the Chaldeans, the initial T of Tammuz, the deified Nimrod. It was marked on the garments of

[1] Hislop's "Two Babylons," pp. 295-297.

the heathen priests; and the vestal virgins of Pagan Rome wore it suspended from their necklaces as Romish nuns do now. It was in use as early as fifteen centuries before the Christian era.[1]

Q. 45. *Was not the cross used as an emblem of the Christian faith by the early Christians?*

A. No; they shrank from the use of such a symbol. It is not found in the Catacombs. Dean Burgon, writing of them, says:—"I question whether a cross occurs in any Christian monument of the first four centuries." The late Bishop of Lincoln said:—"No Christian representation of our Lord as crucified is extant of an earlier date than the sixth century."[2]

Q. 46. *What symbol was used among the early Christians as emblematic of their faith?*

A. They used the Greek letter X, the initial letter of the name Christ (Χριστος). We are informed, moreover, by Lactantius, the earliest author who refers to it, that the vision supposed to have been seen by Constantine, was not, as usually reported, the sign of the cross, but the sign of Christ's name, *i.e.*, the letter X with the Greek P (our R) inserted in it thus ☧ (Chr.).[3] As a matter of fact, Constantine's labarum (the standard adopted by him) was not a cross, but the Greek monogram for Christ.

Q. 47. *When was the sign of the cross first used as a symbol of the Christian faith, and how was it introduced?*

A. It was not used till the third century. At that time the Pagan symbol T, or Egyptian "sign of life," borne by Osiris and the Egyptian gods, crept into the Christian Church in Egypt, as is proved by numerous inscriptions on early Christian monuments still preserved, but it had no reference whatever to the crucifixion of Christ. The cross was afterwards substituted for it, and the worship originally given to the T was given to the cross: in this way the worship of the cross originated. In the same way,

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[1] Wilkinson, Vol. I., p. 376. Hislop.
[2] Wordsworth's "Tour in Italy," Vol. II., p. 209.
[3] Elliot's "Horæ Apocalypticæ," Vol. I., pp. 226, 240.

when Pagans joined the standard of Constantine, they brought their own Pagan symbol with them, which soon supplanted the original Christian symbol;[1] and the Church adopted it in order to conciliate and attract the heathen by making them believe that there was little difference between the two religions.

Q. 48. *Does Scripture warrant the use of the cross as a Christian emblem, either in worship, dress, or architecture?*

A. No. Two things are worthy of note here. (1) The word translated "cross" in the New Testament is the Greek word σταυρος, which means a stake; and tradition is our only authority for the common belief that Christ was put to death on a cross. (2) The stake or cross on which Christ suffered is never once spoken of in the New Testament with respect, far less veneration, but invariably with reproach. It was a Roman instrument of torture and death, a symbol of the suffering and shame put upon the Lord Jesus, and of the guilt of those by whom He was crucified.

Q. 49. *May it not be urged that the personality of the Saviour, and the gracious object for which He suffered, conferred a dignity on the cross, because of which it ought to be venerated?*

A. No; the character of the "accursed tree" cannot be altered. As well might Christians venerate the scourge (or a figure of it) wherewith He was scourged, or the thorns wherewith He was crowned, or the hammer and nails with which He was nailed to the tree; this, in fact, is done by the Church of Rome.[2] As well might we venerate the cruel instruments of torture and death by which the martyrs shed their blood, and, dying, procured for us the liberties we now enjoy. We honour the martyrs; we abhor the instruments by which they were put to death.

Q. 50. *What error lies at the root of both Protestant and Popish veneration of the cross?*

A. The error of exalting to undue prominence the

[1] Hislop's "Two Babylons," pp. 301-311; Wilkinson, Vol. II., p. 283.

[2] See Appendix.

bodily sufferings of our Lord. Those sufferings which a view of the literal cross suggests to the mind, were the least of Christ's agonies. His greatest sufferings were those of His soul. He made "His soul an offering for sin."[1] His "soul was exceeding sorrowful, even unto death."[2] He cried out, "My God, My God, why hast Thou forsaken Me?"[3] When Paul gloried in the cross of Christ it was not in the literal cross, but in the precious doctrine of "Christ crucified," by which (and not by the literal cross) "the world was crucified to Him, and He to the world."[4] The literal cross hides more than it reveals.

Q. 51. *Is not the Word of God most emphatic in its condemnation of everything that savours of idolatry?*

A. It is. God is a jealous God, and He says, "My glory will I not give to another, neither My praise to graven images."[5] No sin called down more terrible judgments on the Jewish nation than this sin; and they received the warning, "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest you corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female."[6] The New Testament is not less emphatic, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."[7] "Little children, keep yourselves from idols."[8]

Q. 52. *What is the inevitable conclusion from our review of the Church of Rome's image worship?*

A. It is that that Church is the great Apostasy foretold by the apostle. She has "departed from the faith, given heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy"; and her "conscience is seared with a hot iron." The curse with which the inhabitants of Babylon were threatened lies upon her, for hers is "the land of graven images, and she is mad upon her idols."[9]

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[1] Isa. liii. 10.
[2] Matt. xxvi. 38.
[3] Matt. xxvii. 46.
[4] Gal. vi. 14.
[5] Isa. xlii. 8.
[6] Deut. iv. 15, 16.
[7] Acts xvii. 29.
[8] 1 John v. 21.
[9] Jer. l. 38.

CHAPTER XXX.

Prayers in an Unknown Tongue.

"They know not, nor will understand;
In darkness they walk on:
All the foundations of the earth
Out of their course are gone."—Ps. lxxxii. 5.

"Add to virtue, *knowledge*."—Peter.[1]

Q. 1. *What tongue is used by the Church of Rome in announcing her dogmas and administering her sacraments?*

A. The Latin tongue.

Q. 2. *Is this custom sanctioned by any decree?*

A. It is contrary to the decree of the Council of Lateran (1215), which enjoined that divine service should be performed "according to the difference of language" in different countries. The Council of Trent however, though too cautious to enjoin the sole use of Latin, favoured the general use of it, and anathematised those who said that the Mass should be celebrated in the vernacular. "If any one shall say that Mass ought to be celebrated only in the vulgar tongue, let him be anathema."[2]

Q. 3. *What reason does the Church of Rome give for her use of the Latin tongue?*

A. We are told that she uses it because she is an apostolic, an unchanging, and a catholic or universal Church.[3]

Q. 4. *Explain these reasons in detail.*

A. Di Bruno's explanation is as follows:—(1) In the days of the apostles (he says) Latin was the language of the west of Europe, and as "the apostles preached the faith chiefly in Latin and Greek," the Church adopted "the Latin language in the west, and the Greek in the east." (2) Living languages change, but the Latin being a dead language is fixed, hence the Latin language is the

[1] 2 Peter i. 5.
[2] Conc. Trid., Sess. xxii., cap. viii., can. 9.
[3] "Catholic Belief," pp. 213, 214.

best medium for the dogmas and formulas of an unchangeable church. (3) During the first four centuries of Christianity Latin was the language of the civilised world, and it had then that character of universality which a catholic or universal church required. Keenan defends Rome's custom by the same arguments, only he improves on them by affirming that "Latin is in some countries still the vernacular tongue."[1]

Q. 5. *Is there any force in the first explanation?*

A. No. It is true that Latin was the language of the educated classes in the west of Europe, but it is not true that the earliest or primitive churches had their services in Latin, or that all the countries in the west of Europe adopted the Latin. Spain, France, and England had liturgies in different languages, and to this day the churches in the east conduct their communion services in different languages, without one word of Latin.[2] All the most ancient liturgies that have come down to us have been in the Greek language; and it was only in the course of several centuries that differences were suppressed, and the Latin liturgy was imposed on all. The use of Latin, therefore, is *not* apostolic.

Q. 6. *Has the second explanation any force?*

A. No. Dogmas can be preserved in a living as well as in a dead language. Rome herself being a witness, the use of a dead language is no guarantee against change, for no Church has undergone so many changes as she. Her leading dogmas were all adopted at different stages in her history, and so much has she changed, all her Latin notwithstanding, that the doctrines of the ancient church *in Rome*, to which Paul sent his epistle, are not recognisable in the doctrines of the Church *of Rome* of to-day.

Q. 7. *What of the third explanation?*

A. In the first four centuries Latin was the language of the learned in Europe, but to multitudes it was a sealed book. It was never a universal language, and in the present day it is understood by few, and spoken by none.

[1] "Controversial Catechism," p. 128.

[2] Seymour's "Evenings with the Romanists," p. 158.

This argument disproves the very point it is meant to prove; because if the Latin language was chosen at the first on the ground that it was universal, for the same reason it should be abandoned now, seeing that it is not only not universal, but is not a spoken language at all. If the Church of Rome's title to be called *Catholic* or Universal is to be judged by the universal character of the language she speaks, she is the least Catholic of all churches.

Q. 8. *Mention a special reason that is urged for the use of Latin in the celebration of Mass.*

A. We are told that "Mass is said in the Latin tongue and not in the vernacular, in order that the same language may be used over the whole church, that the pastors of every country may understand one another, and that the people passing from one country to another may have no difficulty in joining in the public service, it being everywhere the same."[1]

Q. 9. *What is the answer to this argument?*

A. It is an argument that might have been expected from a Protestant satirist rather than a Romish priest. How can Romanists passing from one country to another intelligibly join in the Mass because it is said in Latin, when they do not know one syllable of the language? If the pastors are versed in Latin they have made rapid progress since the Reformation.

Q. 10. *How do Romish writers meet the objection that their people do not understand the language?*

A. Bellarmine says:—"In the sacrifice of the Mass it is not necessary for the recipients of the sacrament to understand the words that accompany it, for the words are addressed to the elements which understand no language, or to God who understands all languages." Further, he adds:—"The sacraments should always be attended by a certain majesty and inspiring solemnity, and if in public worship we use special buildings, special costumes, special forms, so we should use a different language from the vernacular, and the Latin language is

[1] "Controversial Catechism," p. 127.

more fitted to produce a feeling of reverence than the vulgar tongue." [1]

Q. 11. *What is the answer to this?*

A. It proceeds on the theory that ignorance is the mother of devotion, and that the more unintelligible the service be the more it will impress (spiritually) those who are witnesses of it. Such a defence of the use of an unknown tongue in the worship of God suggests the thought that the Romish ritual must be of such a character (in the judgment of Romish doctors themselves) that the less the people understand it the better.

Q. 12. *Does not Rome plead that she interprets the unknown tongue for her people?*

A. Yes. Keenan says that "the Catholic service is interpreted for the use of all." [2]

Q. 13. *Is this true?*

A. No. There is no authorised translation of the service of the Mass in any language, nor is there even a book of common prayer authorised by the Church of Rome. At Mass each worshipper selects any volume of devotion he chooses, and reads any part that he prefers. Seymour says, "I have seen one reading a psalm, another reading a prayer, some reading a litany, others reading a legend in a breviary, all devout and intent in their isolated way, but all reading what was not only different from each other, but altogether different from the priest officiating at the altar. So ignorant are the people of what the priest is saying that they only know by the ringing of a little bell when the Host is to be elevated, so that they may prostrate themselves before it." [3]

Q. 14. *Have no attempts been made to procure a change in this custom?*

A. Yes. In the end of last century and the beginning of this, efforts were made in Germany to have Mass said in the vernacular, but the influence of Ultramontanism rendered them futile.

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[1] Opera. iii. 19.
[2] "Controversial Catechism," p. 127.
[3] "Evenings with the Romanists," p. 160.

Q. 15. *What important fact utterly condemns the use of an unknown tongue in the worship of God?*

A. The fact that the great mission of the Church is to instruct and enlighten a world lying in ignorance, and that therefore all her ordinances, and not least, her sacraments, should be administered in such a way that the people may understand and be edified. "Let all things be done unto edifying." This fact was enforced by God's procedure on the day of Pentecost, when, by the miracle of tongues, He indicated His will that the services of the Church should be conducted in the language of the people among whom they are celebrated.

Q. 16. *Does not Scripture in express terms condemn the use of an unknown tongue in the worship of God?*

A. Yes. "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and *let one interpret.* But if there be no interpreter, *let him keep silence* in the church."[1] Paul, himself an accomplished linguist, says, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."[2]

Q. 17. *Does not Paul say, "Covet to prophesy, and forbid not to speak with tongues"?*[3]

A. Yes. Keenan quotes these words, with the remark that "the Protestant argument is annihilated by the apostle."[4]

Q. 18. *What is the answer to this?*

A. (1) Paul forbade the use of an unknown tongue unless there was an interpreter; but if there was an interpreter present he encouraged the exercise of the gift for the convincing of gainsayers. The Church of Rome uses an unknown tongue *without an interpreter.* (2) Paul encouraged the speaking with "*tongues,*" not dead but living tongues, whereas Rome forbids it, for in the Mass she allows only one tongue, and that a dead tongue. (3) Between the exercise of the miraculous gift of

[1] 1 Cor. xiv. 27, 28.
[2] 1 Cor. xiv. 19.
[3] 1 Cor. xiv. 39.
[4] "Controversial Catechism," p. 127.

tongues on the part of the apostles, and the muttering of Latin by priests at Romish Masses, there is no parallel. When the priests of Rome are possessed of the miraculous gift of tongues, like the apostles at Pentecost, they may expect to command the respectful attention of the Christian world.

Q. 19. *What answer do Romanists make to Paul's argument?*

A. They say that he refers only to the preaching of the gospel, and not to religious services; and that accordingly the priests of Rome always preach in the language of the people.

Q. 20. *Is this answer conclusive?*

A. No. Paul applies his argument to prayer and praise, as well as preaching. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . . When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified."[1] Seymour remarks that "the apostle seems never to have thought of the invention of the little bell."

Q. 21. *Mention one other argument advanced by Romanists.*

A. They say that the Mass is a sacrifice offered up not *by* the people, but *for* them, and that therefore they do not need to understand it. They refer, by way of proof, to Zacharias entering the Temple to burn incense, while the people were without.

Q. 22. *Does Rome's custom receive any support from this argument?*

A. No. The Eucharist appointed by Christ was *not* a sacrifice; but supposing it was, the case of the Old Testament sacrifices proves the very reverse of what they are here adduced to prove. The people had as large a part in the work of sacrifice as the priests, and they could not have taken that part without understanding it. As for the burning of incense, in which Zacharias was engaged, it was not the offering of a sacrifice, it was a service which

[1] 1 Cor. xiv. 14-17.

belonged to him alone, in which the people had no part, and at which, therefore, they were not present. Still further, the argument founded on the case of Zacharias proves too much, for it would prove that the people should not be present while the Mass is being celebrated.

Q. 23. *What was the practice of God's people under both dispensations?*

A. The prayers of the Jews were always offered up in the Hebrew vernacular. The members of the primitive church, when they met for worship, "lifted up their voice to God with one accord."[1]

Q. 24. *Is not the fact significant that the Church of Rome should have chosen for her worship a dead language?*

A. Yes; the worship offered up through the medium of a dead language, neither spoken nor understood by the worshippers, must be a *dead* worship.

Q. 25. *Is Rome not specially inconsistent in using an unknown tongue in her worship?*

A. Yes. She objects to the circulation of the Scriptures on the ground that they are "hard to be understood," yet in the most solemn acts of her worship she uses a language *not understood at all.*

Q. 26. *Is not her choice of Latin significant?*

A. Yes; this was the language of the executioners of our Lord. Instead of choosing Hebrew, the language of the prophets, or Greek, the language of the apostles, she has chosen the language of the Pagan power that put Christ to death. In more ways than one the Church of Rome has identified herself with the enemies of Christ.

Q. 27. *What end does Rome's practice really serve?*

A. It serves to keep the people in ignorance, to stifle the spirit of intelligent, believing devotion, to foster the spirit of superstition, and to increase the power of the priesthood. The system that enshrouds the most solemn acts of religious worship in clouds of mystery, through the use of an unknown tongue, merits well the designation, "*Mystery* of Iniquity."

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[1] Acts iv. 24.

CHAPTER XXXI.

CELIBACY.

"O when, in kindness unto me,
Wilt Thou be pleased to come?
I with a perfect heart will walk
Within my house at home."—Ps. ci. 2.

"Likewise, ye husbands, dwell with them (your wives)."—Peter.[1]

Q. 1. *What is the law of the Church of Rome in regard to Celibacy?*

A. By the Council of Trent it is imposed on all in holy orders, and on all the inmates of monasteries and nunneries. "Whoever shall affirm that persons in holy orders, or regulars, who have made a solemn profession of chastity, may marry, let him be anathema."[2]

Q. 2. *Was Celibacy the rule of the early church?*

A. No. Throughout the first three centuries there was no such thing as enforced Celibacy; not until the Spanish Council of Elvira in 305 were decrees enacted against marriage.

Q. 3. *Was Celibacy the rule even after the fourth century?*

A. No. There was considerable diversity both in opinion and practice during the succeeding centuries. Leo IX., who was elected in 1048, began the work of enforcing Celibacy among the various orders of the priesthood, and in 1074 a Synod held in Rome under Gregory VII. enacted that no priest should marry, and that such as had wives should either relinquish them or resign their office. This decree, however, met with the most violent opposition in all parts of the Church, and it was only at the Council of Trent that the question was finally decided.

Q. 4. *On what ostensible ground was Celibacy first advocated?*

A. On the ground that it is a holier state than marriage: ground strangely inconsistent for a Church which has made marriage a grace-conferring sacrament.

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[1] 1 Peter iii. 7.

[2] Sess. xxiv., can. 9.

Q. 5. *From what source was the idea of Celibacy borrowed?*

A. Undoubtedly from Paganism, which had its vestal virgins, and forbade marriage to the higher orders of the priesthood. "The voice of antiquity assigns to Semiramis —the original of the Chaldean Queen of Heaven—the invention of celibacy, and that in the most stringent form,"[1] From Paganism it was adopted first by the Essenes,[2] then by the early heretics, and in the middle ages it was the rule in the corrupted Church.

Q. 6. *What was the natural outcome of the Pagan innovation?*

A. It led, not to greater sanctity, but to the grossest profligacy, both among priests and people. The pages of the historian, Protestant and Romish alike, are full of the records of dissoluteness and crime the most bestial and heartless.

Q. 7. *What was the testimony of Calvin in regard to it?*

A. His words were, "With what impunity fornication rages among them it is unnecessary to remark; emboldened by their polluted Celibacy they have become hardened to every crime."[3]

Q. 8. *What was the testimony of Romanists themselves?*

A. De Thou says that even in Rome the immorality of the priests was deplorable, and in proof he records the fact that when Pope Paul meditated the suppression of the licensed brothels in the "holy city"—brothels that had been licensed by Pope Sixtus IV., the same Pope who had founded the festival of the Conception of the Virgin—the Roman Senate petitioned against his carrying his design into effect, on the ground that the existence of such places was the only means of hindering the priests from seducing their wives and daughters.[4] The testimony of St Bridget, a royal Swedish princess, and a canonised saint, is equally condemnatory. The word "solicitant" contains a volume of history in itself on this question.

[1] Hislop's "Two Babylons," p. 341.
[2] "Wars of the Jews," Josephus, Book II., ch. viii., sec. ii.
[3] "American Encyclopædia of Ecclesiastical Literature," Vol. II., p. 176.
[4] Thuanus, Historia, lib. xxxix., p. 779.

Q. 9. *Were such evils not acknowledged and condemned by high authorities in the Church of Rome?*

A. Yes. Several Popes condemned and endeavoured by legislation to suppress them, but their efforts were fruitless, because they at the same time confirmed the unscriptural law and practice of Celibacy, out of which they sprang.

Q. 10. *May it not be urged in behalf of the Church, that the evils belonged to the dark ages, and were no inherent part of the Romish system?*

A. No; the evils and the system were inseparable. As long as the law and practice of the Church of Rome continue unchanged, human nature being the same, like results will follow.

Q. 11. *Prove that this is so.*

A. Priests are obliged by their profession to study books so obscene that they dare not be printed in English; they are required to converse with married and unmarried women on matters that would bring the blush to any modest woman's cheek; they are required to suggest to their "penitents" sins undreamt of by them and unfit to be named; they are in constant communication secretly with females in the confessional and nuns in the cloister; they can confer upon others and obtain for themselves the pardon of sins with the greatest facility; and all the while they are bound for life by a law that is contrary to nature, the law of Celibacy. If priests and nuns were angels they might perhaps be safe; but, being only men and women, immorality in such circumstances is inevitable, and immorality has all along been the result.

Q. 12. *May it not be urged that such immorality has disappeared in the present day?*

A. No. The testimonies of Blanco White, an ex-Spanish priest; Samuel F. B. Morse, once a French priest; L. Desanctis, an ex-parish priest in Rome; Signor Campanella, Dr Achilli, Mr Pierce Conelly, Mr Chiniquy, Mr Connellan, Edith O'Gorman, and many others of proved veracity who have been in the Church of Rome, and whose candour was unchallenged by the Church of Rome as long as they were

in her communion, prove that the record of the present century is only too dark. We have to thank Protestantism, that in such countries as Britain and America the record is not so glaring as in Popish countries; but as the causes still exist—the confessional, with its lewdly suggestive questions, the enforced study of the filthy writings of Dens and Liguori, and unnatural enforced celibacy—similar results must and do follow.

Q. 13. *Is there any warrant in Scripture for celibacy?*

A. No. The patriarchs, prophets, and priests of the Old Testament were married men. Christ chose several of His apostles from among married men. Paul claimed for himself and the ministers of Christ the right to marry.[1] Peter was married at the time Christ addressed to him the words on which Rome bases his supremacy, and he was married at the time Romanists say he became Bishop of Rome; for it was less than twenty-five years before her death that Paul makes reference to Peter's wife.[2] Moreover, one of the qualifications of a bishop is that he must be "one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?"[3]

Q. 14. *What great error underlies Rome's contention that celibacy is a holier state than marriage?*

A. The error of confounding two things that are quite distinct, viz., celibacy and chastity. There may be celibacy without chastity, and there may be marriage with the truest chastity. Paul declared that "marriage is honourable in all,"[4] and Peter associated chastity with the married state.[5] If marriage and chastity be incompatible, then God's institution must stand condemned.

Q. 15. *Does the Church of Rome require a vow of chastity, as distinguished from celibacy, from her priests?*

A. No; she requires a vow of celibacy. Her distinction between them is brought out in the saying of Bellarmine,

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[1] 1 Cor. ix. 5.
[2] Ibid. See Appendix.
[3] 1 Tim. iii. 4, 5.
[4] Heb. xiii. 4.
[5] 1 Peter iii. 2.

that "It is a greater evil for a priest to marry than to commit fornication." [1]

Q. 16. *What arguments are adduced by Rome in favour of celibacy?*

A. She quotes the words of Christ, "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels." [2]

Q. 17. *What is Christ's meaning here?*

A. It is that although marriage is the condition of the present life, it will not be that of the life to come. If it can be shown that priests and nuns are "equal to the angels," with glorified bodies, not subject to carnal temptation, then, but not otherwise, can this text be applied to them.

Q. 18. *Mention another of Christ's sayings adduced in favour of celibacy.*

A. "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." [3]

Q. 19. *Does this text favour Rome's practice?*

A. No. Christ is speaking here of times when, and circumstances in which, marriage is inexpedient. But it is to be noted (1) that Christ here confirms the original institution of marriage; and (2) that He affirms that the question of expediency or inexpediency is one that each individual must determine for himself and herself. In the Church of Rome these two facts are set aside, for she lays down the law of celibacy for a class—a great multitude of men and women, many of whom are "not able to

[1] De Monach, lib. ii., cap. 34, tom. ii., col. 375.
[2] Luke xx. 34-36.
[3] Matt. xix 11, 12.

receive it." One of the aggravations of Rome's guilt is that she imposes the life-long vow on many at an age (sixteen years) at which they are not judges as to whether they are able to receive it.

Q. 20. *What argument does Rome produce from the writings of Paul?*

A. She insists that celibacy is enjoined in the seventh chapter of 1st Corinthians.

Q. 21. *Is this interpretation correct?*

A. No. Paul's teaching is identical with Christ's just alluded to. He is speaking of the unsettled condition of the church, the sore privations and persecutions to which the early Christians were exposed, and the extraordinary labours to which some of them were called; and he says that in such circumstances Christians were at liberty to use the privilege of "waiting upon the Lord without distraction."

Q. 22. *Does not Rome's argument tell against, instead of for, her?*

A. Yes. The apostle's statement that "he that is married careth for the things of the world" is used by Rome against marriage, whereas the fact is notorious that though the priests of Rome have neither wives nor families of their own, there are no men that busy themselves more with the families and affairs of other men, and with the secular and political affairs of the world. The priests in Ireland are the most active politicians of the day; the great ambition of the present Pope is to be a king as well as a priest. These men, more than all the married ministers of Christendom, "care for the things of this world."

Q. 23. *Mention yet another argument adduced by Rome from Scripture.*

A. She quotes the words of John:—"These are they which were not defiled with women; for they are virgins";[1] from which description she argues that celibacy is divinely authorised.

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[1] Rev. xiv. 4, 5.

Q. 24. *What is the answer to this?*

A. These words, which are a description of the redeemed in heaven, cannot be understood as referring to celibacy, for if so understood they would exclude patriarchs, prophets, apostles, and even Peter himself from heaven. The language is allegorical; it means that the redeemed will be "virgins," a pure church, in contrast to the apostate Church of Rome, which John describes as a harlot.

Q. 25. *What was Rome's design in forbidding marriage to her religious orders?*

A. It was, by a master-stroke of policy, to gather into her service a numerous band of males and females, whom thereby she can attach exclusively to herself. Forbidding them marriage she can the more easily support them; cutting them off from the social ties and humanising affections of life she can bind them the more effectually to herself; requiring of them a life of poverty she can claim whatever wealth they may possess; and estranging them by their separate and conventual lives from the affairs of the world (except in so far as they may affect the church), she reserves their undivided energies, abilities, and interests for herself. The priests and monks and nuns of Rome, wherever their lot may be cast, have no master but the Pope, and no country but that whose capital is Rome.

Q. 26. *Has not the Church of Rome, by her enforced celibacy, supplied another of the many marks which identify her as the apostasy foretold in Scripture?*

A. Yes. One of the most striking marks of the great apostasy—the "mother of harlots"—was "forbidding to marry";[1] and this is one of the most distinctive features of the Papacy.

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[1] 1 Tim. iv. 3.

CHAPTER XXXII.

Monasticism.

"They know not, nor will understand;
In darkness they walk on:
All the foundations of the earth
Out of their course are gone."—Ps. lxxxii. 5.

"While they promise them liberty, they themselves are the servants of corruption."—Peter.[1]

Q. 1. *Is Monasticism of Christian origin?*

A. No; it is an Asiatic institution. There were monks and nuns in the religion of Babylon from the earliest times; and the *lamaseries* of Thibet, where the Chaldean system was early introduced, rival in number and extent to-day the monasteries of Italy and Spain.

Q. 2. *When was the system introduced into the Christian Church?*

A. Not till the fourth century.

Q. 3. *Indicate the history of the movement.*

A. It began with individual asceticism, which in turn led to hermit life, involving separation from the world. This was followed by Monasticism proper, in which there was an aggregation of cells, with a common church, under one roof. Finally, by the uniting of certain cloisters under one name and government, monastic or conventual orders were formed. The first three stages were completed in the fourth century; and the cloister life, which recognised more fully the social element, developed into the elaborate orders of monks and nuns in the Romish Church of the middle ages.

Q. 4. *To what influences may the rise of Monasticism be traced?*

A. Partly to the early persecutions which drove many Christians to seek shelter in the mountains and deserts;

[1] 2 Peter ii. 19.

partly to the Gnostic and Manichaean dogma that matter in itself is evil, and contact with it productive of evil; and partly to the zeal and enthusiasm of individuals who believed that peculiar sanctity was to be obtained in retirement from the world, and that their sins could be best atoned for by self-inflicted sufferings and abstinence from the pleasures of life.

Q. 5. *When did Monasticism become available for the female sex?*

A. As soon as ascetic life developed into cloister life. Latterly, whenever "orders" of monks were formed, nunneries of the same "order" were also constituted.

Q. 6. *What are the central ideas in the monastic system?*

A. Celibacy and retirement from the world—the ostensible object being greater consecration to God.

Q. 7. *Where did the Anchoretic and Monastic life begin, in connection with the profession of Christianity?*

A. In Egypt. The Anchoretic life began with Paul the hermit in the desert of Thebes, and he was followed by Anthony, who gathered around him a great multitude. It is of this Anthony, afterwards canonised by Rome, that Athanasius records that he wore only a coarse shirt of hair, and never washed his body. Anthony was followed by Pachomius, an Egyptian monk, by whom the first regular monastery was founded.

Q. 8. *Did Monasticism make much progress at the beginning?*

A. It made rapid progress. It was encouraged by Constantine the Great; and by the end of the fourth century there were no fewer than 27,000 monks and nuns in Egypt alone. They spread gradually through Europe.

Q. 9. *By whose influence was perfect organisation given to this vast army of monks and nuns?*

A. By that of Basil, Bishop of Cæsarea in 370.

Q. 10. *What vows were made obligatory on all the monastic orders?*

A. Chastity, obedience, and poverty: these were enacted by Basil in 373.

Q. 11. *Explain the nature of these vows.*

A. By chastity is meant celibacy. By obedience is meant complete and unquestioning submission to the orders of the Superior: the inmates of the cloister are required to give up their will, judgment, reason, and conscience, and consider that in obeying the commands of the Superior "they are more sure of performing the will of God than if an angel came from heaven to manifest His will."[1] By poverty is meant the surrender of all their property: what they have, or what may be given or bequeathed to them, must pass over to the Church.

Q. 12. *What were the chief features of early Monasticism?*

A. Mysticism, superstition, and misguided zeal. Many joined the Monastic orders to escape the temptations of the world; in the same spirit they subjected themselves to all kinds of self-denial—subsisted on the coarsest food, abstained from food and sleep till nature was exhausted, lay uncovered on the cold damp ground, lived in nakedness and filth, shunned all intercourse with friends, and tortured themselves in every conceivable way, thinking that thereby they pleased heaven and purified their own souls.

Q. 13. *How were they supposed to spend their time?*

A. In prayer, meditation, and other spiritual exercises. Some of them supported themselves by manual labour, others employed themselves in collecting and transcribing books.

Q. 14. *Did this earnest, but misguided, zeal continue?*

A. No; idleness and laxity of discipline soon crept into all the orders. Neander says that many of the monks led licentious lives, roaming about the country, and spreading a corrupting influence on manners and religion, until a reformation was demanded.

Q. 15. *When was an effort made to introduce a more settled order, and a more rigid discipline, into the monasteries of Europe?*

A. In the sixth century Benedict, the great organiser of Western Monasticism, introduced new rules, which are

[1] Liguori, "True Spouse of Christ."

recorded in his *Regula Monachorum;* and laid the foundation of a new order which was greatly favoured by Pope Gregory the Great, and soon spread itself over Europe. Its principal rules, in addition to those of obedience, chastity, and poverty, were silence and humility; no attention being given to the social or patriotic virtues.

Q. 16. *Were these reforms of long continuance?*

A. No. In the eighth century corruption was as widespread as ever, and the founding of a new order was again demanded; accordingly the Clugniac Order was established in 909, at Clugny, in France.

Q. 17. *Was this reformation of long continuance?*

A. By the twelfth century the Clugniac Order had also completely degenerated. It was followed by the Cistercian Order, which had a similar history. And after the Cistercians came the Mendicants, whose record proved no more creditable.

Q. 18. *In view of all this, what is the best that can be said of Monasticism?*

A. In some cases its cloisters may have been "places of security for those who had no taste for the conflicts by which Christendom was so long agitated," and they may have been "places of education and seats of learning";[1] but the system was based on morbid views of life, and false estimates of purity and the way by which it is to be attained. The piety of the monk was often gauged by the austerity of his habits and the filthiness of his garb, his virtues by his self-inflicted macerations, and his spiritual elevation by the height of his pillar.[2] History attests that the system led to the debasement of morals wherever it was introduced.

Q. 19. *Explain the origin of the Mendicant Orders.*

A. They were founded in the thirteenth century, on a theory of sanctified beggary. As the existing orders, though under vows of poverty, had become very wealthy, "indulging themselves in idleness, voluptuousness, and all

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[1] Hodge's "Systematic Theology," Vol. III., p. 319.
[2] "The Monks of the West," Dickenson's Quarterly, 1879, p. 161.

kinds of vice, and therefore no longer fit to be employed in any arduous enterprise,"[1] new orders were instituted which renounced all wealth, subsisted exclusively on alms, and wandered over all Europe as begging Friars. These Mendicant Orders enjoyed the favour of Pope Innocent III., and increased so rapidly that they soon became a burden both on the people and the Church.

Q. 20. *What were the principal societies among them?*

A. At first the orders were so numerous that Pope Gregory X. determined to reduce "the unbridled throng," as he called them:[1] he appointed four, the Franciscans, the Dominicans, the Carmelites, and the Augustinians.

Q. 21. *What was the work undertaken by them?*

A. They became for a time the mainstay of the Papacy. They gave themselves to the work of preaching, proclaiming everywhere the obedience due to "Holy Mother Church," the reverence due to the saints, especially to Mary, the efficacy of relics, the torments of purgatory, and the advantages of Indulgences, of which they had an ample supply from the Pope, and which they granted on easy terms.

Q. 22. *What was the result of their labours?*

A. By their pretended poverty and piety they speedily won favour, and forced their way into all classes of society, the highest and the lowest. As Confessors their services were more coveted than those of the regular priests; they held the highest offices both ecclesiastical and political; and they were the prime movers and directors in every important event both in the religious and the political world. The first two orders, the Franciscans and Dominicans, were to the Church of Rome before the Reformation what the Jesuits were after it.

Q. 23. *Were these orders faithful to their vow of poverty?*

A. No. Though their vow forbade their holding any property as individuals, it did not prevent them acquiring unbounded wealth as corporate bodies. They accumulated great possessions, indulged in every luxury, and "piled up

[1] Mosheim, pp. 450, 451.

their mansions to a royal altitude";[1] the Abbots lived after the fashion of princes.

Q. 24. *How were they regarded by their contemporaries?*

A. The learned Grosseteste (1175–1253), Bishop of Lincoln, denounced them as the heaviest curse of the Church, and the greatest obstacle to the cause of Christian truth. Wycliffe (1324-1384) declared of them in his tract, *Objections to Friars*, that they were the pests of society, the enemies of religion, the patrons and promoters of every crime. Matthew Paris (1195-1259) said that "Our Lord the Pope made the Dominican and Franciscan monks not fishers of men, but of money,"[2] and he added, that in less than half-a-century they had degenerated more than the ancient monastic orders had in three or even four hundred years. And Nicholas de Clemangis (b. 1360), one of the ablest writers of the Romish Church during the middle ages, said, in his book on the corruptions of the Church, written in 1401, that the Mendicant monks were the genuine successors of the Pharisees.

Q. 25. *To what special work did the Dominicans and Franciscans give themselves?*

A. The work of searching out and extirpating all who rejected the dogmas of Rome. To Dominic, the founder of the Dominican Order, the Inquisition is credited; and the Mendicant Friars were the most zealous agents of Rome in the work of persecution. The Lollards in England, the Hussites in Bohemia, and the Albigenses in Spain, found the Dominicans their most bitter enemies. So bitter were they in this work that they were nicknamed *Domini Canes* (the dogs of the pope). These two orders were the chief representatives of Romish theology during the middle ages: Thomas Aquinas, "the angelic doctor," was a Dominican.

Q. 26. *What is the testimony of history, both Protestant and Romish, to the Monastic establishments of the middle ages?*

A. It is unfavourable. It is one continuous chapter of

[1] Matthew Paris, Chronicle I., p. 475.
[2] Matthew Paris, "Historia Major," pp. 639, 662, 664.

indolence, luxury, and profligacy. Even Cobbet, who was employed by the Jesuits to write a history of the Reformation, described the monks and nuns as "those numerous broods that, vulture-like, prey upon our very vitals," adding that "it was in these convents that were hatched the Inquisition, and all the means of robbing, tormenting, brutalising mankind which have produced such dreadful misery."[1] We have only to refer to Acts of Parliament and the decrees of Popes and Romish Councils to learn the evil and mischievous character of these institutions.

Q. 27. *Did these Mendicant Orders always retain the great influence which they had when first instituted?*

A. No. By their arrogance, ignorance, and brutish manners, they lost their influence; and in the sixteenth century they were supplanted by a new society—the Jesuits.

Q. 28. *What Orders followed in the seventeenth and eighteenth centuries?*

A. In the seventeenth century the reformers of St Maur appeared; of whom a Romanist writer says that it is "perhaps the only Order in the history of convents which reflects honour on the Church of Rome."[2] In the same century appeared the reformers of La Trappe, with the foundation of de Sales and St Vincent de Paul. Last century the Order of the Redemptorists, or the Congregation of the Most Holy Redeemer, was founded by Liguori.

Q. 29. *Does the Church of Rome still continue to patronise the Monastic system?*

A. Yes; she has concentrated her strength in this direction. She multiplies monasteries and nunneries as widely and rapidly as she can; she still has her Mendicant Orders, both male and female; and the Jesuits are to-day the all-controlling force in the Church. Besides these, she has founded during this century a number of new Orders, more in the form of guilds, but whose members are bound by the three monastic vows: among such are

[1] *Register*, Nov. 1817.
[2] American "Theological Encyclopædia," Vol. V. p. 906.

the Congregations of School Brothers, and School Sisters, Brothers and Sisters of St Joseph, Brothers and Daughters of the Holy Cross, the Little Sisters of the Poor, etc., etc.

Q. 30. *What has been the character of the monasteries of Italy, as houses of retirement from the world for the cultivation of a religious life?*

A. Seymour, who visited many of them, declares that they are in no sense refuges for men who wish to abandon the world for a religious life. The better class of them are simply "large and comfortable boarding houses for the younger sons of the aristocracy"; while the lower class are overgrown almshouses for "lazy, idle, dirty fellows"—all celibates of course—who ought to be compelled to labour for their support.[1]

Q. 31. *Is the modern monk's "cell" always associated with self-denial and self-inflicted suffering?*

A. Not necessarily. In the Certosa of Pavia (the convent of the Chartreuse monks—dedicated to the Virgin Mary) the "cell" of each monk means "a suite of apartments, consisting of four rooms, with a small garden attached." Seymour says that "there is not a professor or fellow at Oxford or Cambridge more comfortably lodged than some of the monks of Italy, where one of them showed me his sitting-room, his bedchamber, his library, fitted also with an altar as his private chapel, and a fourth room —in all four apartments, with a garden of orange trees"[2]

Q. 32. *Are the friars of the present century in Italy more moral or religious than were those of the middle ages?*

A. Dr Achilli, who was a prior of the Dominican Order, and familiar with the monastic houses of Rome and Italy, informs us:—"They are a class of gentry who to a very little good adjoin a large share of evil. Few among them are respectable in character, the major part of them being lazy vagabonds, who, to avoid every species of exertion, either physical or mental, and to pass their whole lives in sloth and ignorance, adopt the frock and cowl, which at

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[1] "Pilgrimage to Rome," p. 181. See Appendix.
[2] Ibid., p. 73.

once authorise them to receive food, clothes, and lodging, without any trouble or labour on their part; although they constitute the worst part of society, and only serve to demoralise it by their bad example."[1]

Q. 33. *Are the monastic institutions in Italy helpful to the poor and the uneducated?*

A. No. The towns most signalised by the number and wealth of the monasteries are in the same degree remarkable for the destitution of the people. "Not more than one monastic establishment in one hundred, whether of monks or nuns, in Italy, takes the least part in the conduct of schools or in the management of hospitals."[2]

Q. 34. *What ends have been served by the multiplicity of Orders in the Church of Rome?*

A. Two specially. (1) These Orders have provided safety-valves for the excess of zeal and bitterness among the rival parties within the Church. In no church has there been more frequent or bitter controversy, yet, thanks to the multiplicity of these Orders, each party has always found a cave of Adullam for itself within the Church, from which to carry on the strife with its rival, while all are professedly loyal to "Holy Mother Church." (2) The multiplicity of Orders has been an accession to the pontifical power. The great armies of monks and nuns are the sworn servants of the Pope, through their officers and generals; they are employed by him as a kind of special police, acting as spies alike on the bishops and secular authorities, and are all bound to render unquestioning obedience to him.

Q. 35. *Were not the monks of the middle ages patrons of learning, and themselves a learned class?*

A. There were learned men among them, but as a class they were illiterate. Heresbach, a friend of Erasmus, records that the monks before the Reformation considered Greek a newly invented language, against which they needed to be on their guard; and Hebrew was to be shunned, for those who learned it became Jews. As an

[1] Achilli's "Dealings with the Inquisition," p. 48.
[2] "Pilgrimage to Rome," p. 185.

indication of the manner in which they patronised learning in the thirteenth century, the General of the Franciscan Order cast into prison, for "necromancy and dealing with the devil," Roger Bacon, himself a monk, the founder of astronomical science in England, and the greatest of English philosophers before the time of Lord Bacon. After his death the monks actually "nailed his books to boards, so that they could not be read, and were left to rot amid dirt and damp."[1]

Q. 36. *May we not exempt from our condemnation of the Monastic Orders such modern societies as that of St Vincent de Paul and the Little Sisters of the Poor, whose objects are declared to be wholly charitable?*

A. No; these modern Mendicant Orders are not purely charitable institutions. Their charity is only a means to an end, that end being the advancement of the interests of Rome. Frederic Ozonam, the founder of the Society of St Vincent de Paul, himself acknowledged at Florence, in 1835, that, "Our chief object is not to assist the poor. No! That for us is only a means. Our object is to keep them steadfast in the Catholic faith, and to propagate it amongst others by means of charities."[2]

Q. 37. *Is there any evidence that the money contributed to these so-called charitable Orders—much of it by Protestants—is not all spent on the poor?*

A. Yes. The documents of the Society of St Vincent de Paul, published in France, prove that much of the money is used to support Ultramontane newspapers, to publish Romish literature, to assist "the faithful" in business, to subsidise educational institutions in which cheap education is given for the sake of proselytism, and to control the commercial world so as to secure, by Rome's Freemasonry, advantages to those who are the favoured objects of the Society. In this way the declared object of the founder is literally carried out, and the Roman Catholic faith is "propagated by means of charities."

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[1] See Chapter on Education. Q. 5, Appendix.
[2] Ozonam's "Works," Vol. VIII., p. 45.

Q. 38. *What was the sentiment of the French people in regard to this "charitable" Society?*

A. It expressed itself in petitions to the French Senate, containing complaints in regard to the abduction of children, the exercise of undue influence in obtaining wills in favour of the Society to the detriment of families, and kindred abuses of power, with a request for inquiry into, and protection against, them: the result being that M. de Persigny, in 1861, called attention to the formidable and illegal combinations, and ordered the suppression of their superior Councils.

Q. 39. *May not the "Little Sisters of the Poor" be trusted as a charitable Society?*

A. It has never made good any claims on the confidence of the community. It never gives any account of the sums received, or as to the way in which they are expended; it presents no balance-sheet, and publishes no audit. The female mendicants beg and receive much of their support from Protestants—whom their Church curses: yet give them no information as to the uses to which their money is put. As a significant symbol of this secrecy (or perhaps for the safety of the aged inmates), the Institution for old men in Edinburgh, under the care of the Little Sisters of the Poor, is surrounded by a strong wall, about ten feet high.

Q. 40. *What is the primary object of such Societies?*

A. It is to further Romanism. Personally, the "Little Sisters" may deserve credit for their self-denying labours, but they are the tools of others. Behind them stands the dark figure of the Papacy. The institutions of this sisterhood are the Pioneers of Romanism in the country, their establishments are pervaded by the atmosphere of Romish teaching and worship, and proselytism is not the least part of their work.

Q. 41. *Mention a fact strikingly confirmatory of Ozonam's confession, that Rome's charity is only a means to an end.*

A. The percentage of Roman Catholic poor in London, as elsewhere, is far greater in proportion than that of Protestants, yet, on the "Hospital Sunday," Romanists

contribute to the unsectarian institutions, in which their own poor predominate, far less in proportion than Protestants. (In Manchester and Salford, where there is a vast Romish population, the contributions from all denominations on "Hospital Sunday" in 1891 amounted to £4852, 0s. 11d., and of this sum only £75, 12s. 7d. came from Roman Catholic Churches.[1]) It is only when proselytism is the object that Rome attends to the poor.

Q. 42. *Ought Rome's system of mendicancy in this country to be tolerated?*

A. No. The country has made legal provision for the poor; and if there are poor who are unwilling to avail themselves of it, they ought to be provided for by the denomination to which they belong. Romanists erect rival poorhouses, which are really secret establishments responsible only to Rome, and then send out female mendicants to beg indiscriminately for their support. As well might the law allow the poor to beg for themselves, and out of their gatherings purvey for themselves, as allow Romish nuns to do it for them.

Q. 43. *Are there any other reasons why these begging sisterhoods ought not only to be discouraged but suppressed?*

A. Yes. Such irresponsible institutions are an encouragement to pauperism. Rome canonises beggary: Roman Catholic countries are proverbial for their crowds of beggars. Besides, the door to door visitation by nuns is a kind of indoor reconnoitring which Rome knows how to utilise.

Q. 44. *How do these institutions operate on the continent?*

A. They are rivals of the working classes, many of whom they are able by underselling to drive out of the labour market. Many of the monasteries and convents on the continent are established manufactories: one is a distillery, another a tannery, a third a producer of sweetmeats, and a fourth does needlework at such a low price as to offer a crushing opposition to poor industrious sempstresses outside. One sisterhood, provided with sewing machines,

[1] Report of the "Manchester and Salford Medical Charities" for 1891.

sews shirts at 4d. a piece. The sisters of "St Vincent de Paul" at Liverpool execute all sorts of orders for embroidered silks, laces, church linen, etc. They are able to undersell honest labour outside, because they are supported by the mendicancy of the monks and nuns of the Church.

Q. 45. *Do not the members of some of these institutions render good service as teachers in schools?*

A. The ignorance of the brothers and sisters employed as teachers *in Roman Catholic countries* shows their unfitness for such work. It was found several years ago, that out of some 8000 assistant teachers, 7000 had not any certificate of capacity, and amongst the sisters not one out of every hundred was capable of obtaining it. The result of this state of affairs was confessed in a circular, issued on 2nd May 1861, by the Superior General of the Christian Brothers to the Directors of his 700 different establishments. He complained that many of the letters written by his subordinates were "full of mistakes," to their "grievous confusion."

Q. 46. *What are the two distinct classes of monastic institutions in the Church of Rome?*

A. One kind is founded on the principle of perfect seclusion from the world: its inmates, walled in on every side, are not permitted to go outside the gates as long as they live. The other kind is founded on the principle of active life: its members engage in the work of teaching, or in the so-called labours of charity.

Q. 47. *Mention several features of nunneries which are suggestive, considering that these institutions are declared to be asylums of purity and safety from the wicked world.*

A. (1) Nunneries are declared to be welcome asylums for such as desire to escape from the world, yet they are invariably guarded by strong gates and high walls to keep the nuns inside. (2) Seclusion from the world is supposed to imply less temptation and greater holiness, yet nuns confess to the priests once a week, that is fifty-two times as often as those outside, who are presumably exposed to more temptation, and have presumably more sins to confess. (3) Only such are received into a nunnery as

bring a dowry with them. (4) As a rule those received are young: elderly or deformed females do not seem to be acceptable as nuns. (5) Wherever there is a convent of women there is a monastery of men not far distant.

Q. 48. *How much dowry is a nun expected to bring?*

A. The average sum is £300: it was proved in a court of law that in the convent of Ranelagh, near Dublin, it was £600. Often it is much more; and the convent is so conducted financially that the sum is preserved untouched, the interest being sufficient to cover expenses. The result is that on the death of each nun the principal becomes available capital: in this way the Church rapidly accumulates millions, and is always adding to her store.

Q. 49. *What term does Rome apply to members of her Orders?*

A. On the continent they are called *religieux* and *religiosi*. Romish writers are endeavouring to introduce the un-English expression "a religious" into our language: a perversion of the word "religious" that ought to be resisted.

Q. 50. *Explain the difference between "regulars" and "seculars" in the priesthood of Rome.*

A. The "regulars" are monks who have been ordained to the priesthood, and are therefore priests as well as monks; the "seculars" are those who do not belong to any "order" of monks, but have the care and direction of parishes. Near the close of the fifth century monks first began to be ordained as priests, and later on, when the monastic orders became popular, it was common for priests to enhance their reputation for sanctity by becoming monks.

Q. 51. *Are the members of Rome's orders known within the order by the same name which they bore in the outside world?*

A. No; Rome astutely changes their names, on the theory that they have no longer any connection with the world. One result of this arrangement is that when once a female enters a nunnery she may be removed from one institution to another without the possibility of her being

traced. The custom of changing the name began in the tenth century, and was introduced by Pope John XII. He changed his name; and it is said of him that, if history did not do him injustice, he needed to make the change.

Q. 52. *Is it true that the inmates of a nunnery are enclosed for life without the possibility of release, no matter how earnestly they should desire it; and that, under British law, some are unwillingly prisoners for life without hope or remedy?*

A. This is true. In face of the natural right of every subject of the Queen to liberty, the Pope of Rome is allowed to detain women in prison for life on British soil without redress. It does not alter the case that the thing is done in the name of religion, or that these women at first entered the convent of their own accord. Many of them entered the convent when only sixteen years of age, not knowing what they did; and they discovered afterwards, when too late, that they were deprived of dear liberty, stripped of all they had, and left at the mercy of creatures responsible only to the Pope, from whom there was no redress. Nuns have a moral right, and they ought to have a legal right, to change their minds, and leave their prison, if they see reason to do so: but British law allows the Pope to forbid it.

Q. 53. *Is it true that these institutions are beyond the surveillance of the police authorities of the land?*

A. Yes. No police or servant of the Crown can enter any of them. It is not even required of them to keep or produce a record of the births and deaths that take place within their walls. As soon as the gates are closed, those within can do as they list, even to the commission of the greatest crimes, as far as British law is concerned. The fact that this is possible in this great and *free* country is a most humiliating fact: a more unpatriotic concession to the ruler of the Vatican is not to be found anywhere.

Q. 54. *Does not the law, in tolerating these institutions, practically limit the authority of the Sovereign, and take from her part of her territory?*

A. Yes. Her Majesty's authority reaches to the door

of the convent, but there the authority of Pope Leo confronts it with "Thus far and no farther." Were the soldiers of France or Russia to take possession of even one acre of British soil, the whole nation would be up in arms against them; but the soldiers of Leo XIII., in the garb of monks and nuns, can take possession without challenge of miles of British territory, and hold it in such a way as to defy British authority.

Q. 55. *Have there been any cases in recent years of proved immorality and cruelty in convents?*

A. Yes; there have been many, in Britain as well as in other countries, showing that the practice of Rome continues unchanged since the dark ages.[1] As a very suggestive indication of immorality, the *Daily Telegraph,* in reporting Parliamentary evidence on 17th July 1865, stated that Messrs Manby & Wilson dug up skeletons of 800 infants when digging foundations for their foundry at Chareton-sur-Seine. Mr Seymour quotes the statement of a Romanist holding an official station in the Papal Court, who, after detailing to him the sad experiences of the conventual life in Italy, said that "The majority of nuns at Rome died of madness before they were five-and-twenty years of age!" [2]

Q. 56. *Why should monasteries and nunneries be not only inspected, but suppressed?*

A. (1) They are institutions that eat up the wealth of the community, and make no return. Before the suppression of monasteries in England by Cardinal Wolsey, with the authority of Pope Clement VII., one-third of the whole landed property of England had passed into the hands of monks and priests; and so great was the evil that the English Parliament, though composed of Roman Catholics, was obliged to enact Statutes of mortmain to put an arrest on the avarice of the Church, and to prevent the whole land of England passing into the hands of

[1] "Convents, Accumulative Evidence by Deputy Surgeon-General Partridge"; also "Protestant Alliance Monthly Letter," October, December 1891, September 1893.

[2] "Pilgrimage to Rome," p. 207.

monks and priests. (2) The inmates of monasteries are unmarried men, whose interests are alien to the family and society, who are trained in bitter hatred to all the civil and ecclesiastical institutions of this country, who are the sworn supporters of a foreign Power, who have unbounded means at their disposal, and are continually amassing more, and whose presence therefore is a menace to the liberty, good order, and prosperity of the nation. Monasteries in the past have been hotbeds of rebellion against the State, and corruption in the Church. (3) Nunneries are places of secret resort, in which acts of cruelty, oppression, and crime may be, and are, committed beyond the scrutiny and in defiance of the law. It has been proved that lunatics are detained in convents without notice to, or any supervision by, the constituted authorities.[1] To open such institutions to inspection, as every other institution in the kingdom is open to inspection, would virtually be to suppress them, for such institutions could not live in the light of day. (4) Indiscriminate and irresponsible mendicancy is opposed to the letter and spirit of British law.

Q. 57. *How has it fared with monastic institutions in recent times?*

A. In the sixteenth century all the reformed churches discarded Monachism and suppressed monasteries; and in recent times every nation that has become possessed of popular rights has demanded the suppression of these institutions—Britain alone excepted. In five years, for example, from 1830 to 1835, no fewer than "3000 monasteries disappeared from the soil of Europe."[2] Romanists declaim against the action of Henry VIII. in confiscating the monasteries in England, but far greater confiscations have taken place in the present century in Italy and Spain.

Q. 58. *Indicate the state of the law in foreign countries in regard to convents.*

A. From a report presented to Parliament in 1874 it

[1] See Report of Debate in the House of Commons on 31st March 1876.
[2] "Monks of the West," by Montalembert.

appeared that in every country in Europe, Protestant and Roman Catholic, except Britain, monastic establishments are subjected to restriction or State suppression. In several States these institutions have been abolished; in others, laws have been passed providing for the inspection of convents by the civil power, for the restraint of clerical influence in the inducing of young persons to embrace a monastic life, for regulating the period for which monastic vows may be taken, for enabling nuns to quit a conventual life, and for protecting and securing their property to their own use.[1]

Q. 59. *In what country in Europe have the most remarkable reforms been effected?*

A. In Italy. There, in 1866, in spite of the threats of the Vatican, all monasteries and similar religious corporations, with one or two exceptions, were suppressed and funded for the maintenance of public schools. In France the celebrated Monastery of Clairvaux, where "Saint" Bernard was abbot in 1115, and which was the model of monasticism in the twelfth and thirteenth centuries, is now a prison with 500 convicts.

Q. 60. *In what country are monasteries and nunneries most encouraged in the present day?*

A. In Protestant Britain. In this country, in which we might least have expected it, the monastic system is not only tolerated, but protected by law, and encouraged to such an extent that monasteries and nunneries are multiplying on every side. The Romanising party in the Church of England are introducing the monastic system, as well as the Confessional and the Mass, into the State Church.

Q. 61. *How many such institutions are there now in Britain?*

A. In England and Wales there are 218 houses of men and 448 of women; in Scotland 16 of men and 37 of women; being a total of 719 establishments in 1894, against 70 in 1851. In Ireland there are 886 monks and

[1] See Alliance "Monthly Letter," April 1875.

6651 nuns, against 70 monks and 2609 nuns thirty years ago. The increase in the number of establishments in Ireland is all the more remarkable, considering that between 1834 and 1891 the Roman Catholic population there decreased from 6,436,060 to 3,547,307.

Q. 62. *What arguments are adduced in favour of Monasticism?*

A. Great stress is laid on the case of the young man in the gospels who, Keenan says, was commanded to "sell all that he had and give it to the poor if he wished to be perfect."[1]

Q. 63. *What bearing has this text on the question?*

A. None whatever. The young man was not called to be a celibate, or to live in a cloister apart from the world, but to part with what had proved the great snare of his heart—his riches—and follow Christ. Our Lord did not say to the young man that if he sold all that he had and gave it to the poor he would be perfect; He wished to show the young man his own heart, that he might see that he was not perfect, though he thought he was, and that he might put away the thing that kept him from following Christ.

Q. 64. *Did Christ encourage Monasticism?*

A. No. His own life and teaching plainly forbade it. He was not a monk Himself; He sanctioned marriage with His presence, and blessed the institution of the family. Though He was poor He did not choose poverty for its own sake; He neither begged nor taught His followers to beg, nor ever hinted that men should take on them the obligation to voluntary begging. He did not separate Himself from the world, or teach His followers to do so; and when He prayed for them it was not that they should be taken out of the world, but kept from the evil. He did not repeal the Old Testament law concerning the marriage of the priests, nor did He appoint a celibate apostolate, or found any monastic institution whatever.

Q. 65. *Sum up the grounds on which the monastic system stands condemned by the teaching of Scripture.*

[1] Keenan's "Controversial Catechism," p. 219.

A. (1) It is based on the principle of good works; Rome teaches that there is a special virtue in a life of seclusion, and in the cruel austerities of the convent cell. (2) Its vows are unlawful; they are contrary to nature and the law of God. No man or woman has a right either to swear away their liberty, or to take an oath for life against marriage. (3) It contravenes God's own plan for the regeneration of the world. Believers are "the light of the world"; the candle is to be put on the candlestick, and not under a bushel. (4) In the great majority of cases, the monastic life has been most injurious to the morals of the monks and nuns themselves.

CHAPTER XXXIII.

The Jesuits.

"In ill encourage they themselves,
And their snares close do lay:
Together conference they have;
Who shall them see? they say."—Ps. lxiv. 5.

"Sporting themselves with their own deceivings while they feast with you . . . beguiling unstable souls."—Peter.[1]

Q. 1. *What Order has been the most helpful to the Church of Rome since the Reformation, and is at the present time the most active in Britain?*

A. The Order or Society of the Jesuits: it is "now at the head of the great Catholic mission in this land."[2]

Q. 2. *By whom was this Order originated?*

A. By a Spanish knight, Don Inigo Lopez de Ricaldo (Ignatius) of Loyola, who was born in 1491. Having been wounded at the siege of Pampeluna in his thirtieth year, he was led by the study of the legendary lives of the saints to renounce the world and devote himself to the Church. During his illness he imagined that he had

[1] 2 Peter ii. 13, 14.
[2] Cardinal Manning, *Tablet*, 20th July 1872.

supernatural revelations, and he devised the scheme of this Order.

Q. 3. *What was his leading idea in organising this Order?*

A. It was to form a Society after the model of the army in the severity of its discipline, that it might render the more effective help to the Church. He is called the "Soldier saint."

Q. 4. *Who were his first associates in the Order?*

A. In Paris he gathered round him Lefevre (Petrus Faber) from Savoy, Francis of Xavier from Navarre, and the Spaniards Jacob Lainez, Alfons Salmeron, Nicolaus Bobadilla, and Simon Rodriguez, some of whom became more famous than himself.

Q. 5. *What considerations recommended the new Society to Paul III., the Pope of that day?*

A. (1) The Society, in addition to the three usual monastic vows, pledged itself to unlimited and unconditional obedience to the Pope, whose absolute supremacy and infallibility it bound itself to maintain. (2) It pledged itself never to require aid or support from the See of Rome.

Q. 6. *When and by whom was the Order duly authorised?*

A. In 1540, by Paul III. He granted a bull of constitution (*Regimini Militantis Ecclesiæ*) to the Society under the name of "The Company of Jesus"; this bull limited the number of *professi* to forty, but by a new bull (*Injunctum Nobis*) in 1543 this restriction was withdrawn.

Q. 7. *By whom was the constitution of the Society drawn up?*

A. By Loyola himself, who was its first General. This document was concealed from the world for two hundred years, and has often been repudiated by the Society, but it was brought to light in the celebrated trial of Lionci and La Valette in France in 1761.[1]

Q. 8. *What book of secret instructions was prepared for the guidance of members of the Society?*

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[1] See Appendix.

A. The book called "Secreta Monita," a copy of which, printed in 1596, is in the British Museum. This book is a masterpiece in the arts of dissimulation, hypocrisy, and immorality. As might have been expected, the book has from the first been repudiated by the Jesuits: curiously enough, the eighteenth chapter of the book made provision for its being repudiated if ever discovered. The evidence as to the genuineness of the book is incontrovertible;[1] and it is farther confirmed by the fact, that the practice of the Jesuits has all along been on the line of the principles and rules laid down in the secret volume.

Q. 9. *Give a specimen of the instructions which it contains.*

A. The members of the Order are instructed not to settle in a town unless it is rich; to humour and encourage princes engaged in hateful practices, and deal gently with them in matters of morals; to breed dissension among great men; to make purchases of houses and lands under a strange name so that they may be thought to be poor; to seek cunningly the friendship of rich widows whom they must induce to continue in widowhood, and if possible introduce into some religious Order so as to obtain possession of their estates; to permit said widows to be as sensual as they please provided they be liberal to their Order; to find out every man's employment and income, and operate upon all so as to secure their liberality; to change the confessor of a rich widow, when he grows old, for one more proper for the place; with many more such like instructions.

Q. 10. *What is the nature of the discipline enforced in this Order?*

A. It is military and despotic to the last degree. Entire abnegation of self is required of every member, obedience being insisted upon as the greatest Christian duty, and humility as the highest Christian virtue. Every member is required to be always in readiness to obey the Superior and go wheresoever, whensoever, and on what errand soever he should be sent, without question or hesitation.

[1] For full discussion see the "Secreta Monita of the Jesuits," Love, Glasgow; Philips, Belfast, 1858.

This feature is said to have been stamped on the Order by Laynez, who succeeded Loyola in the office of General.

Q. 11. *Indicate the several grades in the Order.*

A. The Society is divided into four grades :—the novices, the scholars, the coadjutors, and the professed or full members.[1] The candidate begins at the age of fourteen, after a severe scrutiny in regard to his talents, temper, habits, worldly circumstances, etc., and during his novitiate he is forbidden all communication with family or friends. In his second stage he passes through various preparatory exercises by way of training; then he enters a Jesuit College, and when finally approved, becomes a coadjutor; finally, after passing through other severe and protracted trials, he becomes a professed member. The design of this severe training in each successive stage is to test the temper of each candidate, completely subjugate his will, and develop his special talents, all to the best advantage of the Order.

Q. 12. *What is the result of this protracted scrutiny and training?*

A. It is that the Order is able to produce learned and accomplished men in nearly every walk in life, and the General can always find ready to hand agents for any kind of work he wishes to have accomplished.

Q. 13. *Explain this more fully.*

A. A careful register is kept of the character and mental calibre of every member of the Society, and wherever there is special talent for any branch of study, or a leaning towards any department of ecclesiastical or political activity, such talents and preferences are most assiduously cultivated. The result is that the General has always at command a number of specially gifted and trained men fitted for any kind of work he may have in hand: in this respect the Society of the Jesuits outdistances every other Order in the Romish Church.[1]

Q. 14. *Are we to understand from this that the Order has always been friendly to Education?*

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[1] See Appendix.

A. No; history proves the reverse. In Romish countries, where the Jesuit influence is supreme, ignorance is the order of the day; but in such countries as Britain, where the Church of Rome has to compete with a highly educated Protestanism, the machinery of the Order is brought into play to produce the most imposing results. This is seen at present in Ireland, where, under the Intermediate System, the Jesuits have followed their well-known policy of sending picked men into the field as teachers, and selecting the best boys as scholars, with the result that they frequently top the lists in the competitive examinations. The motive of the present movement is betrayed by the fact, that the Order which in this way poses as the friend of Education in Ireland to-day, never encouraged Education in Ireland until the Intermediate System put into their hands a leverage power for adding to the wealth of the church and the "glory" of the Order. In Spain, Portugal, Italy, and all Romish countries, the Jesuits continue still to keep the boys and girls in deplorable ignorance, as is seen by the statistics in illiteracy.

Q. 15. *Show from the Constitution of the Society the nature of the obedience which is exacted of each member.*

A. Each member is taught to "persuade himself that they who live under obedience should permit themselves to be moved and directed under divine providence by their superiors, just as if they were soft wax in the hand of the Superior, to take what form he pleases; or a corpse, which allows itself to be moved and handled in any way; or as the staff of an old man, which serves him wherever or in whatever thing he who holds it in his hand pleases to use it . . . promptly attending to their voice just as if it proceeded from Christ our Lord."[1]

Q. 16. *What power is conferred on the General of the Order?*

A. Unlimited power. Though aided by the Council of Assistants (who represent groups of the provinces into which the Order is divided) he is bound only by the

[1] "Constitutiones Societatis Jesu," Anno 1558, Romæ, in Ædibus Societatis Jesu, 1558.

Constitution of the Society, the Assistants having only a deliberative vote. He is elected for life, must reside at Rome, and is subject only to the Pope: this subjection, however, is only nominal,[1] for, in point of fact, the Pope is subject to him. So great is the power of the General that in countries in which the Church of Rome has had the control of the civil power, he had prisons at his command, into which he could at pleasure cast such as were refractory. The present General of the Order is Father Martin, son of a Spanish farmer, about fifty years of age; he was elected on 3rd October 1892.

Q. 17. *What great task did the Jesuits set before them at the formation of the Order?*

A. The suppression of the Reformation, which had shaken the Papacy to its very foundations.

Q. 18. *Wherein did the members of this Order differ from the members of other monastic Orders?*

A. They differed from them in that they were exempted from the ordinary monastic observances. Instead of being required to spend their time in austerities and prayer, they were allowed to mingle with the world, engage in trade, and, under a great variety of disguises, move in all ranks of society. Many of them became teachers in colleges and schools, and some of them confessors to monarchs and spiritual guides to wealthy and powerful families. In this way the Jesuits, as "the formidable militia of the Roman See," became a secret force in the courts and camps of rulers, and in the homes of the people, throughout every country in Europe. An idea of their wealth may be gained from the fact, that at the time of their suppression in 1773, notwithstanding their vow of poverty, they owned property worth forty million pounds sterling.

Q. 19. *How were the Jesuits regarded by the other Orders in the Romish Church?*

A. With great jealousy and bitterness. The Augustinians, Carmelites, and especially the Dominicans, regarded them as their common foe, and leagued them-

[1] See Q. 47, 48.

selves against them.[1] We find the following terms applied to them by Watson, a secular priest:—"They were busied in making strife between kings and kings, states and states, priests and priests, raising rebellions, murdering princes, stirring uproars everywhere; men unworthy to be called religious or Catholic, or Christians; for however they may boast of their perfection, their holiness, their meditation, and their exercises, yet their plots are heathenish and satanical, fit to set Machiavel, Lucian, yea Don Lucifer himself, to school. Wretched Jesuits! who would have all Catholics depend on the arch priest, when the arch priest depended on John Garnet, Garnet upon Parsons, and Parsons upon the devil."[2]

Q. 20. *Indicate the estimate in which they were held by some of the Roman Catholic states of Europe, in the beginning of the seventeenth century.*

A. The Romish historian, De Thou, in the twelfth volume of his history, relates that they were expelled from Venice in 1606 in consequence of "the Senate having discovered that they availed themselves of the office of confession to discover the secrets of families, and the talents and dispositions of individuals, that by the same process they knew the strength, resources, and secrets of the State, an account of which they sent every six months to their General by a provincial or visitor."

Q. 21. *Have not the Jesuits won for themselves great fame as missionaries?*

A. Yes; they were wonderfully active in the mission field in advancing the interests of the Church.

Q. 22. *What methods did they follow in their missionary labours?*

A. Their great object was to gain access to the young, and in this they showed great astuteness. They first sent into the mission field men of extraordinary gifts, who ingratiated themselves with the people, and were soon installed in seats of learning and other places of influence.

[1] See Appendix.

[2] Blakeney's "Popery in its Social Aspect," p. 162.

Accompanying these, they sent crowds of inferior men, whose work was to baptise the people, without regard either to their knowledge, motives, or character. These missionaries adopted without scruple the religious rites of the countries they visited, and even their gods, merely changing their names; in this way they easily won over the people, and thereby effectually secured the children. This rapid and easy way of "converting" the heathen is in harmony with the teaching of Gury, whose "Moral Theology" is a standard work at Maynooth.[1]

Q. 23. *Did the Jesuit missionaries ever give a translation of the Bible, or any part of it, to the heathen?*

A. No. In Japan, *e.g.*, where they claimed from 1549 to 1587 to have 300 priests, a college, and 300,000 converts, they never gave the people even a part of the Bible.

Q. 24. *Were the missions of the Jesuits successful?*

A. Their success for a time was phenomenal; in most countries, however, their true character was sooner or later discovered, and they were expelled from nearly every country which they visited.

Q. 25. *Indicate briefly how they succeeded in India, China, Japan, and South America.*

A. In India Francis Xavier, called the prince of Romish missionaries, is said to have baptised 700,000 natives, whom he left as ignorant as he found them. He was followed by Roberti de Nobili, a greater even than himself. Nobili, in order to ensure success among the natives, feigned himself a native Brahmin. Having previously stained his face so as to give him the appearance of a native, he forged a document to prove his descent from Brahma, the god of India. His success was remarkable, and to-day there is a large number of Romanists in India. In Japan also the Jesuits were singularly successful, until it was discovered that they were intriguing to hand over the empire to the crown of Portugal, whereupon they were expelled from the country,

[1] Casus Conscientiæ, p. 60.

and every convert was required to renounce his Christianity. In China their success was at first very great, till their political influence aroused suspicion, and they were also expelled from that country. In South America the Jesuits achieved their masterpiece: they formed the Indians there into a kingdom, from which they extorted great wealth, appointed the Jesuit General the king, and the same priests were bishops and generals, priests and officers. All this was cunningly kept concealed from Europe, till providentially discovered; the crowns of Spain and Portugal then compelled the Pope to remove the Jesuits, and dissolve the empire.[1]

Q. 26. *What is the governing principle among the Jesuits in advancing the interests of their Order?*

A. Their governing principle has all along been to subordinate all principle to the advancement of their own ends: neither religion nor morality was ever permitted to stand in the way of the accomplishment of their designs. The Abbe Boileau said of them that "they are a sort of people who lengthen the Creed and shorten the Decalogue."

Q. 27. *Mention some of their most prominent doctrines in the region of morals.*

A. Three of the most prominent are the following:— "the doctrine of probability," "the doctrine of philosophical sin," and "the direction of the intention."

Q. 28. *Explain the "doctrine of probability."*

A. The Jesuits' own interpretation of it is, that "when, upon any moral question, two different opinions are entertained by any celebrated casuists, of which opinions the one is more probable and in conformity with the law, the other less probable but more agreeable to our desires, we may lawfully put the latter in practice." Even "of two contradictory probable opinions," says the Jesuit Paul Layman, "touching the legality or illegality of any human action, every one may follow in practice or in action that which he should prefer, although it may appear to the agent himself less probable in theory." The Jesuit

[1] See Appendix.

Gasnedi goes farther even than this, for he says that "whoever says that the law is not binding, cannot sin." In other words, any plausible excuse whatever is a sufficient excuse for sin.

Q. 29. *Explain the "doctrine of philosophical sin."*

A. By this doctrine the Jesuits mean that "any action contrary to the dictates of nature and right reason may be done by a person who is ignorant of the written law of God, or doubtful of its meaning." Ignorance or doubt, therefore, according to this doctrine, alters the character of sin.

Q. 30. *What is meant by the doctrine of "the direction of the intention"?*

A. The meaning of this doctrine is "that actions intrinsically evil, and directly contrary to the divine laws, may be innocently performed by those who have so much power over their own minds as to join even ideally a good end to the wicked action contemplated." That is to say, let a man only stifle his conscience, or divert his thoughts for the time from his sin to some other object, or seek some good end, and he may do what he will.

Q. 31. *Have the Jesuit Fathers promulgated any definite opinions in regard to the individual precepts of the divine law?*

A. Yes. Quotations might be given *ad infinitum* from their writings to show that they teach how every single precept of the Decalogue may be broken without sin.[1]

Q. 32. *Give a few illustrations of the gross immorality inculcated by the Jesuit Fathers.*

A. A person may swear that he has not done a thing though he has really done it, if he means inwardly that he did not do it on a certain day, or before he was born.[2] It is allowable to put to death those who injure us.[2] A monk may leave off a monk's dress without incurring excommunication, if it is for a purpose that would cause shame, as to go to a place of debauchery.[3] Domestic

[1] "The Jesuits," by Dr Duff. Pascal's "Provincial Letters."
[2] Sanche's "Moral Works," Book III., ch. 6.
[3] Father Tabernas' Essay on Public Theology.

servants may steal from their masters if they think that their wages are too small.[1] To be ignorant of the being of a God ought to be considered a great blessing, for as sin is essentially an offence against God, a man who is without that knowledge has neither offence, sin, nor eternal punishment to fear.[2] If men who are become perfectly accomplished in sin have neither light nor remorse when they plunge themselves into debauchery, and if they have no knowledge of the wickedness of such conduct, they do not sin at all.[3]

Q. 33. *What is the strongest evidence that such immoral doctrines have always been the accepted doctrines of the Jesuit Order?*

A. The fact that their own practices have always corresponded thereto, for the history of Jesuitism has been the history of deception and dishonesty, perjury and murder.

Q. 34. *What are some of the methods of deception practised by them?*

A. Jesuits are trained to accommodate themselves to all classes and customs and religions; to assume disguises, pretend opinions, and adopt characters of every shade and variety, in order to ingratiate themselves with all ranks, obtain their secrets, and, by sowing dissension among "heretics," insidiously work out their own ends. In England, for example, Jesuits have become professedly members and ministers of the Church of England, that in the guise of Anglican priests and laymen they might undermine the Protestantism of that Church; and for this hypocrisy they were highly commended by the Pope.[4] There are many signs of their presence and activity in the Church of England, and also in the government of Britain, at the present time.

Q. 35. *Can it be proved that the Jesuits have ever put in force their principles encouraging perjury and murder?*

A. Yes; history is full of such proofs. The murder of the Prince of Orange, the continued conspiracies and

[1] Father Reginald on Penitence. [2] Cardinal Sfondato.
[3] Father Pirot. [4] For proof, see "Rome's Tactics," by Dean Goode.

massacres that took place in Portugal during two hundred years of that country's history, the murder of Coligny and the massacre of St Bartholomew's day in France, the assassinations of Henry III. and Henry IV., the poisoning of Pope Clement XIV. when he suppressed the Order, the attempted assassination of Queen Elizabeth, the infamous Gunpowder Plot, the Spanish Armada: these dark events in history have all been effectually traced to the Jesuits. The French Abbe Arnauld, himself once an admirer of the Order, said of them:—"Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country—call in the Jesuits." The late Lord Palmerston said:—"The presence of the Jesuits in any country, Catholic or Protestant, is likely to breed social disturbance." [1]

Q. 36. *Is not assassination commended by high Romish authority, even in our own day and in our own country?*

A. Yes; the late Cardinal Manning said of the authors of the Gunpowder Plot, that "While on earth they wore the garb of felons, in heaven they stand arrayed in white and crowned; here they were arrayed in a dock as malefactors, there they sit by the throne of the Son of God."

Q. 37. *Quote the Jesuit oath.*

A. It is as follows:—"I do farther declare that I will help, assist, and advise all or any of the agents of his holiness in any place wherever I shall be, in England, in Scotland, and in Ireland, or in any other territory I shall come to, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended powers, regal or otherwise." [2]

Q. 38. *Have not the immoralities of Jesuitism been pointed out and condemned even by parties within the Romish Church?*

A. This has often been done. Passing by Pascal's "Provincial Letters," we give one out of many condemnations that might be quoted. The Romish King of Portugal said:—"It cannot be but that the licentiousness introduced by the Jesuits, of which the three leading

[1] See Appendix.

[2] Overbury, pp. 89, 90.

features are falsehood, murder, and perjury, should give a new character to those outside the society as well as to themselves. In fact, since these *religious* have introtroduced into Christian and civil society these perverted dogmas which render murder innocent, which sanctify falsehood, authorise perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of calumniating, killing, lying, and forswearing themselves as their advantage may dictate—which remove the fear of divine and human laws and permit a man to redress his own grievances without applying to the magistrate—it is easy to see, without much penetration, that Christian and civil society could not subsist without a miracle."

Q. 39. *Is it fair to identify Popery with Jesuitism, or make the Church of Rome answerable for all such enormities?*

A. It is fair and logical to the last degree, as the following considerations demonstrate. (1) No member of the Order is permitted to hold a private opinion of his own at variance with that of the brotherhood, and no book written by a Jesuit can be published until it be first approved by the General. (2) The Order is bound by oath to be obedient to the Pope, and therefore the Pope, so long as he tolerates and employs them, is responsible for them; as a matter of fact none of their writings are named in the *Index Expurgatorius.* (3) The doctrines of the Order are the doctrines of Liguori, a canonised saint of Rome, whose works were twenty times subjected to rigorous examination, and declared to contain "not one word worthy of censure"; they are the doctrines also taught by Gury and Scavini, the works of all three being the authorised standards of Maynooth College.

Q. 40. *Has the character of the Jesuit Order never been found out by the nations of the earth?*

A. Yes; its character has been found out by every nation in which it tried to carry on its operations, the result being that there is not a country this Order ever entered from which, sooner or later, it was not expelled. Up to 1860 the Order was expelled no fewer than seventy

times, from countries in which it had existed and applied its principles.

Q. 41. *Was not the Church of Rome herself compelled, for her own credit and safety, to challenge the Order?*

A. Yes; not only were the other Orders in the Church bitterly opposed to the Jesuits as a powerful rival, but when it became apparent that the interests of the Papacy were being endangered by them, through their unpopularity among the nations, the Church at last, through Pope Clement XIV., in July 1773, suppressed and abolished the Order. The words of the decree were emphatic:—"We declare all and all kind of authority—the general, the provincial, the visitors, and other superiors of the said society—to be for ever annulled and extinguished. . . . Our will and pleasure is, that these our letters should for ever and to all eternity be valid, permanent, and efficacious." [1]

Q. 42. *What was the first result of this action?*

A. The Pope's own death, brought about by his enemies, and described as one of the most tragic and cruel ever inflicted on man. An eye-witness records that "immediately after death his whole body turned black, his flesh fell off, and he became so offensive, although so remarkably thin, that it was impossible to approach him." [1]

Q. 43. *Was this the end of the Order?*

A. No. Within fifty years, what one infallible Pope had decreed "for ever and to all eternity," another infallible Pope completely reversed. Pius VII., in 1814, annulled the decree of his infallible predecessor, and restored the Order: he considered that the Church needed its peculiar and effective kind of help, and he commanded his decree to be "observed inviolable in all time coming, and never to be submitted to the revision of any judge . . . and that if any should attempt it, he would incur the indignation of Almighty God and of the Holy Apostles Peter and Paul."

Q. 44. *Is the Order in active existence at the present time?*

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[1] See Appendix.

A. It is not only in active existence, but is the controlling force in the Romish Church. Though still expelled from many popish countries, its agents and emissaries are to be found everywhere.

Q. 45. *Has it any representatives in Britain?*

A. Yes; they are very numerous. They established themselves first in 1795 at Stonyhurst, where they founded a college under the name of "The poor gentlemen of Leige"; in 1814 they opened a college in Ireland at Clongowes, six miles from Maynooth; and since then they have established other similar institutions throughout the country. The Christian Brothers' schools in Ireland are manned by their representatives, and Maynooth College itself, which has been so liberally endowed by the country, is conducted wholly on Jesuit lines, every class-book used in it, both in Moral Theology, Dogmatic Theology, Scripture, and Canon Law, being the work of Jesuits. The progress which the Order has made, despite the illegality of its existence in Britain, may be gathered from the fact that England and Ireland are now both provinces under the superintendence of the General of the Order.

Q. 46. *Is the presence of the Jesuits and other monastic Orders in this country not wholly illegal?*

A. Yes; Mr Disraeli, in his place in the House of Commons, on June 10th, 1875, said that their "presence was a misdemeanour under the Roman Catholic Emancipation Act."[1] The only reason that they are allowed to exist and multiply in contravention of the law is, that no one but the Attorney-General can put the law in force, and the Government has all along purposely refrained from taking any action against them: in the case of Maynooth, it has actually acknowledged and endowed them.

Q. 47. *Explain Cardinal Manning's statement that the Jesuits are at the head of the Roman Catholic mission in this country.*

A. M. Cretineau Joly, the Jesuit historian, tells us that in October 1836 the Pope held a Function at the Gesu in

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[1] See Appendix.

Rome, and by a papal brief, bearing that date, placed the whole of the missions of all the regular Orders of the Church of Rome under the direction of the Jesuits. By this act, little known or understood at the time, the Pope handed over the management of the Church of Rome in this country, as in other non-popish countries, to the Jesuits, and he virtually resigned himself and the Church to the domination of the Order. The Propaganda thenceforth became a department of the Order of the Jesuits. Following this there was issued another brief in 1840, introducing the papal hierarchy and canon law into England—known as the Papal Aggression—and by this brief the whole authority of the papacy as regards the Church of Rome and her adherents in this country was permanently delegated to the Propaganda, or, in other words, put under the management of the Jesuits.[1]

Q. 48. *Is it not the case that the Order of the Jesuits is under the authority of the Pope?*

A. Nominally that is so; but the brief now referred to, which places both the Church and the whole of the educational work carried on by Romanists in Great Britain and Ireland under their direct control, proves that the Pope has made the Jesuits his master. Whatever, therefore, the Jesuits choose, that the Pope must do: if advantage accrue from it they will reap it, and if blame follow it the Pope must bear it.

Q. 49. *Have we not in this an explanation of the fact that at the Vatican Council in* 1870 *the Jesuits were the most strenuous advocates of the new dogma of Papal Infallibility?*

A. Yes. They were wise enough to know that it would be easier for them to manage one man than a multitude of bishops assembled in a council. Besides, in their dealings with the one "infallible" man, they could easily guide his "infallibility," for they have hitherto had a most effective way of getting rid of any who obstructed their plans. When Clement VII. was called on to decide between the

[1] "A Glimpse of the Great Secret Society," p. lxxiii.

Jesuits and the Dominicans, and it was feared that he would favour the latter, although he was in robust health at the time, he died suddenly. When Clement XIII. was about to make inquiry into the accusations lodged against the Order, he, too, died suddenly. Clement XIV., who suppressed the Order, paid the same penalty, and in a most fearful form. In 1885 the present Pope, Leo. XIII., had a narrow escape from a similar fate.[1]

Q. 50. *Has the Order any organisations in this country?*

A. It has a great many organisations, besides sodalities affiliated with it. Its members are not confined to the "regulars" who attach S.J. to their names: as publicity would altogether defeat the plans and aims of the Order, its members move about in society unknown to the community at large, and unsuspected by them.

Q. 51. *Mention several of the Societies which are controlled by the Jesuits.*

A. Among others there are the following:—the Redemptorists or Liguorians—a sub order of the Jesuits—who "act, sometimes willingly, sometimes unwillingly, as the serving brothers, road makers, and labourers for the Jesuits"; [2] the Society of St Vincent de Paul, of which the Marquis of Ripon is a member, and whose interests were advanced by him in India when he was Viceroy of the Queen; the Brothers of the Christain Doctrine; the Brothers of the Congregation of the Holy Virgin; besides female branches, whose members distribute themselves as teachers and nurses throughout the world.

Q. 52. *Is there any reason to believe that the Jesuits are at work clandestinely and deceptively, as well as openly, in this country?*

A. Yes; there are many signs of it. Desanctis, in his "Popery and Jesuitism," states that when a priest, his confessor divulged to him the fact that in England "there were Jesuits in all classes of society, in Parliament, among the English clergy, and among the Protestant laity,

[1] Lord Robert Montague in "The Papacy of Modern Times," pp. 287, 288.

[2] "Letters from Rome," Quirinus, p. 77.

even in the higher stations." Cases can be easily cited;[1] and this is only in harmony with the teaching of Father Gury in his Moral Theology, that "a missionary for purposes of concealment may assume the dress of ministers of a false religion, so that he may seem one of them." [2]

Q. 53. *Mention some modern manifestations of Jesuit activity on the continent and in America.*

A. The continental war of 1868 was a Jesuit attempt to suppress Protestant Prussia, and give Catholic Austria the predominance in the German Empire. The futile, and to Maximillian the fatal, attempt to set up an empire in Mexico, was a Jesuit movement. The Franco-Prussian war of 1870, which followed the proclamation of the Pope's infallibility, was caused by the Jesuits; the Empress Eugenie, who was entirely under the influence of the Jesuits, called it "Ma guerre." It can also be proved that the Secession war in America was brought about by Jesuit intrigue—the only crowned head in the world that recognised the slave Confederacy was the Pope; and President Lincoln was murdered by a Jesuit emissary.[4]

Q. 54. *Are not the Jesuits operating vigorously in America at the present time?*

A. They are. They expect that in the year 1900 they will command a majority in the States;[3] and in order to be ready against that time so as to secure the ascendency, they are not only striving to control the education of the country, but they have organised a large number of secret societies throughout the country, many of which are military associations, whose headquarters are at San Francisco. Among these are "The Ancient Order of Hibernians," "The Irish-American Society," "The Knights of St Patrick," "The Knights of St Peter," etc. [4]

Q. 55. *May it not be urged that the Jesuits have reformed their principles and their methods in recent years?*

A. No; like the Church of Rome, the Order is

[1] "The Papacy of Modern Times," pp. 55-57.
[2] See Appendix.
[3] "Catholic World," "Catholic Review," 1870.
[4] "Fifty Years in the Church of Rome," by Pastor Chiniquy.

unchangeable. When the Jesuits were asked to modify their doctrines by the great Council of France in 1761, their answer was "Sint ut sunt aut non sint," they must be as they are or cease to be. As an illustration of their unchangeableness at headquarters, Lord Robert Montague mentions, on what he guarantees to be good authority, that so recently as 1885 the Jesuits actually administered poison to the present Pope, Leo XIII., and when his life was despaired of, they undertook to save him (as they alone had the antidote) on condition that he would sign and promulgate a certain bull, "*Dolemus inter alia*," giving them all the privileges which they ever had.[1] He consented, and lived. Dr Achilli states that the Jesuits are to-day the right hand of the Inquisition, which still exists.

Q. 56. *What is the most recent action of France in regard to the Jesuits and the education given by them?*

A. In 1880 France expelled the Order, and the Government declared the education given by them to be of a "dangerous character, hostile to morality and the civil rights of modern society." Their school books, for example, commended the massacre of the Albigenses and the Huguenots, taught the divine right of kings, glorified the Revocation of the Edict of Nantes, and taught that France was beaten in the Franco-Prussian war because it had deserted the Pope.

Q. 57. *Sum up in a few words the character of the Jesuits and their position in this country at present.*

A. The prominent features of the Order are two:—In doctrine, the extermination of Protestantism, and the enforcement, by every means, of submission to the decrees and dogmas of the infallible Pope; in polity, the weakening of the episcopal for the benefit of the papal authority, and the enforcement of the most extravagant claims of the Popes with regard to secular dominion. Popery, Jesuitism, and Ultramontanism are now all convertible terms. In this country, although the Jesuits are an illegal body, their

[1] "The Papacy of Modern Times," pp. 287, 288.

teaching immoral in the highest degree, and their designs most hostile to the interests of truth and liberty, they are not only tolerated, but they receive for the teaching of their doctrines and the carrying on of their work, not less than a million annually from the Protestant British Government, and this is exclusive of what is given in the colonies. It is also exclusive of the sum, not less than two millions, drawn by the Romanising party in the Church of England. Thus, the Jesuits, expelled from every Popish country, are tolerated and actually endowed in Protestant Britain; a state of matters which betrays clearly enough the Jesuits' cunning hand.

Q. 58. *Does the history of the Jesuits not confirm the prophetic description of Paul when he speaks of the character of the Mystery of Iniquity?*

A. Yes; it is a striking fulfilment of the words, "Him whose coming is after the manner of Satan . . . with all deceivableness of unrighteousness." [1]

CHAPTER XXXIV.

The Church of Rome and Persecution.

"Himself he humbleth very low,
He croucheth down withal,
That so a multitude of poor
May by his strong ones fall."—Ps. x. 10.

"Let none of you suffer as a murderer."—Peter.[2]

Q. 1. *Has the Church of Rome ever resorted to persecution?*

A. She has done so in every country and in every age in which she has had the power.

Q. 2. *Has not persecution been merely an incidental fact in her history, chargeable against individual members only, but for which she herself cannot be held accountable?* [3]

A. No. Persecution has been, and still is, the authorised creed of the Church of Rome, expressly laid down by the

[1] 2 Thess. ii. 9, 10.
[2] 1 Pet. iv. 15.
[3] "Controversial Catechism," p. 209.

infallible decrees of Popes and Councils, avowedly taught by her doctors and professors, and persistently enforced whenever and wherever she has had the power.

Q. 3. *What fact seals Rome's responsibility for the persecutions of the past?*

A. The fact that she has never expressed regret for, or repudiated, those persecutions, and that she still carries out the same creed, as far as she can and dare.

Q. 4. *Have any Popes ever published bulls expressly enjoining the extermination of heretics?*

A. Yes. Pope Urban II., so early as 1088, decreed that "Those are not to be accounted murderers or homicides, who, when burning with love or zeal for their Catholic Mother against excommunicated persons, shall happen to kill a few of them"; this was embodied in the Canon Law of Rome as Cause xxii., quest. v., chap. 47, *Excommunicamus*, and made an article of faith. Urban was followed by Honorius II., Alexander IV., Urban IV., Clement IV., Nicholas III., and many others, all of whom, in turn, published bulls for the suppression and extermination of heretics.[1]

Q. 5. *Did Pius IX. endorse this persecuting creed?*

A. In his Allocution of September 1851 he declared that every other worship than the Roman Catholic worship must be banished and interdicted. In his Encyclical and Syllabus of 1864 he denounced liberty of conscience as insanity, and freedom of speech as the liberty of perdition; and he anathematised those who denied "that the Church had a right to employ force."

Q. 6. *Is Leo XIII. of the same spirit?*

A. Yes. He granted to the Cardinal Archbishop of Toledo, in Spain, a brief, forbidding any Spaniard, under pain of excommunication, to give either food or shelter to any Protestant missionary; and he addressed an autograph letter to King Alphonso, begging him to use every effort of the civil power to banish Protestant missionaries, and to confiscate their churches, schools, etc., even in violation

[1] "Magnum Bullarium."

of the Spanish Constitution. In the same spirit he excommunicated all who had anything to do, directly or indirectly, with the building of Protestant places of worship in Rome, or who, out of curiosity, went to a Protestant service; and he expressed his regret that he had not the power to suppress Protestant churches and schools altogether.[1] In his Encyclical, "Immortale Dei," he looks back to the ages of persecution with regret as unhappily past, and would fain see them return again.

Q. 7. *Have any Councils of the Church promulgated the same creed?*

A. Yes. The fourth Council of Lateran (in a decree, repudiated by Keenan,[2] but acknowledged in the Maynooth College Text Books), under the presidency of Pope Innocent III, anathematised all heretics, and enjoined that after condemnation they should be delivered over to the secular arm; it decreed also that the secular powers of all ranks and degrees should exert themselves to extirpate all heretics found in their territories.[3] It was in pursuance of this decree that the Emperor Frederick II. published his Edict in regard to the heretics in his dominions, in which he says, "We shall not suffer these wretches to live who infect the world by their seducing doctrines, and who, being themselves corrupted, more grievously taint the flock of the faithful."

Q. 8. *What utterance did the Council of Trent give on the subject?*

A. After declaring that all baptised persons are bound to observe the precepts of the Church, it added, that "If any one should say that such as are unwilling to do so are to be left to their own choice, and not to be compelled to lead a Christian life (that is, conform in all things to Rome) by any other punishment than exclusion from the Eucharist and other sacraments until they repent, let him be anathema.[4] It also called on secular princes to enforce this decree.[5]

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[1] *The Times*, 24th Sept. 1878.
[2] "Controversial Catechism," p. 211.
[3] "Manual of Councils," Landon, p. 295.
[4] Sess. vii., can. 14.
[5] Sess. xxv., cap. xx.

Q. 9. *Have any leading doctors of the Church confirmed the foregoing bulls and decrees?*

A. Many of them have. Dens declares that heretics are to have their temporal goods confiscated, and that they are justly afflicted with other corporeal punishments, such as exile and imprisonments; he also quotes Aquinas to prove that they are "justly punished with death."[1] Maldonatus, in his commentary on Matthew xiii. 29, of which English editions are published in Ireland, says:—"They who deny that heretics are to be put to death ought much rather to deny that thieves and murderers ought to be put to death, for heretics are so much more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies." Both these books are text books in the Romish College of Maynooth. Busenbaum, in his "Moral Theology," says:—"A man who has been excommunicated by the Pope may be killed anywhere; because the Pope has an indirect jurisdiction over the whole world, even in temporal things."

Q. 10. *What is Rome's commentary in the Rhemish Testament on Revelation xvii.* 6, "*And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus*"?

A. It is the following:—"The Protestants foolishly expound it of Rome, for that they put heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of the saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."

Q. 11. *Is not persecution made obligatory on Romish bishops and archbishops by their oath of investiture with office?*

A. Yes. That oath, as found in the Roman *Pontifical*, contains the following:—"I will, to the utmost of my power, persecute and attack (persequar et impugnabo) schismatics and rebels against the same our lord (the

[1] "Secunda Secundæ," quest. xi., art. 3. See *Catholic*, June 1893.

Pope) and his aforesaid successors." The meaning of the word "persequar" here used, is, beyond controversy, "I will persecute"; it is the same word which in the Vulgate is applied by Christ to Saul, "Quid me persequeris?"—Why persecutest thou Me?

Q. 12. *Is not this particular part of the oath omitted by bishops and archbishops in Britain and Germany?*

A. Yes; and on this fact great stress is laid by Romanists, as was made evident by the correspondence in the *Times* on the occasion of the investiture of Archbishop Vaughan. The facts of the case may be summarised thus:—the Roman *Pontifical* of Benedict XIV., which is the authorised standard of the Romish Church, contains the Episcopal oath of allegiance to the Pope in full, this persecuting clause included; but Pius VII. by a rescript, issued in 1818, modified it in the case of British and German bishops to the extent of the suppression of this clause. The object of this change, according to Archbishop Murray, in his evidence before the House of Lords in 1825, was "to suit the prejudices of those who mistook the meaning of the oath."

Q. 13. *Does this modification of the oath invalidate the charge against the Church of having a persecuting creed?*

A. No. (1) The oath in full, including the persecuting clause, is still in force in every other country in the world. The exception in the case of Britain only confirms the rule that the normal duty of a bishop of Rome is to persecute; besides, that exception was made when the Romanists had the Emancipation Bill in view, and were lavish in their professions and promises; farther, the exception in favour of Britain may be cancelled at any moment by the Pope, who can choose his own time. (2) The rescript of Pius VII., who made the change, was in direct opposition to the Constitution of Clement VIII., who in 1596 enjoined that the *Pontifical* should "never be changed at any time, either in whole or in part, and that nothing should be added to it or taken from it." (3) The suppression of the persecuting clause is a mere blind, for the Canon Law of Rome in Britain, which every bishop

is bound by oath to enforce, contains the same obligation to persecute. (4) The explanation of Archbishop Murray really *accuses* while it *excuses;* if the excluded clause was so innocent as he pretended there was no need to omit it from the oath. Besides, Archbishop Murray and others, at the very time that they were denouncing the principle of persecution, were upholding in secret the infamous bull *In Cœna Domini*, in which persecution is inculcated.[1]

Q. 14. *Has any modern English Cardinal confirmed the persecuting character of Rome's creed?*

A. Cardinal Manning affirmed that "Neither the Church nor the State, whensoever they are united on the true basis of divine right, have any cognisance of tolerance."[2] And again, "If the Pope possessed the liberty he claims he would employ it to close all Protestant schools and places of worship in Rome."[3]

Q. 15. *State the nature and extent of Rome's claims.*

A. She claims the right (1) to enforce her decrees and dogmas and worship on all baptised persons, without any consent on their part, in whatever country they may be found; (2) to excommunicate from the Church on earth and in heaven, and pronounce the most bitter curses upon, all who refuse in any way to submit to these; (3) to visit such with the most severe penalties, such as the loss of their property, spiritual and social boycotting, the dungeon, the rack, the stake, the scaffold. In other words, the persecution taught and practised by Rome is persecution in its most aggravated and inhuman forms.

Q. 16. *What event demonstrates the truth of this serious charge?*

A. The appointment by Innocent III. of the infamous institution of the "Holy Inquisition," for the express purpose of the ferreting out and extermination of heretics.

Q. 17. *State the prominent facts in connection with this institution.*

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[1] "The Nullity of the Government of Queen Victoria in Ireland," by Rev. Rob. M'Ghee, London, 1841.

[2] "Essays and Reviews," 1867.

[3] Letter to Cardinal Vicar, 25th March, in *Times*, 11th April 1879.

A. It was instituted in the beginning of the thirteenth century on the suggestion of "St" Dominic, from whose Order, the Dominicans, its agents were chosen. It was an ecclesiastical court, which had unlimited power in passing sentence on all suspected heretics, and whose judgments were executed by the civil authority—an astute arrangement devised in order to save the Church from the charge of shedding blood. (See Keenan and other apologists.) The character of the institution showed itself in the secrecy and unlimited power of its tribunals, the cunning and treacherous methods to which it resorted to discover and incriminate its intended victims, the cruel and ingeniously contrived tortures which it used, and the bloody sentences by which it inflicted the most fearful deaths on hundreds of thousands whose only crime was that they would not accept the dogmas of Rome. The "Holy Office" began its operations in France against the Albigenses, and soon extended them to Spain, Portugal, Germany, Piedmont, Italy, and even to Syria and India, spreading terror wherever it went. Innocent IV. improved on its terrors by a bull *De Extirpanda* in 1252, in which he ordained that accused persons should be tortured, not merely to confess their own heresy, but also to compel them to accuse others.

Q. 18. *Can the number be fully known that suffered through the Inquisition?*

A. No. "When we consider the countries to which it extended, the length of time it flourished, the countless thousands of every rank and age and sex who entered its gates and never more saw the light of day, the imagination is overwhelmed by the number of the victims and the awful aggregate of their sufferings."[1] The great day alone will declare what guilt the Church of Rome has incurred through the work of the "Holy, Roman, Universal, Apostolic Inquisition."

Q. 19. *Is it not strongly urged by Romanists, that their Church is free from the guilt of the Inquisition, on the*

[1] "The Papacy," by Wylie, p. 453.

ground that the "Holy Office" was never a part of the Roman Catholic religion, but only a state engine, resorted to at times unwarrantably by some of her members?

A. This is the stock-in-trade plea of Romish writers.[1] A writer in *The Month*, a Roman Catholic organ, says :— "The assignment of this punishment (the fire) to heresy was the State's, not the Church's choice. The Church handed the heretic over to the secular arm to be punished according to the law of the land. Protestants sneer at this distinction, but it is real."[2] Another Romish writer says :—"The Inquisition did not itself pronounce sentence of death upon anybody. . . . The Inquisitors (simply) settled the question of guilty or not guilty. . . . If a man was found guilty they left him to the civil power, and not even this was done without an earnest recommendation to mercy."[3]

Q. 20. *Are these assertions true?*

A. No. The Popes not only compelled bishops and priests to condemn the heterodox to torture, confiscation of their goods, imprisonment and death, but, *under pain of excommunication, to enforce the execution of their sentence on the civil authorities.* Princes and civil magistrates, therefore, were compelled to carry out the sentence of the Inquisitors; if they refused they were excommunicated, and all who held intercourse with them; if that was not enough, the city was laid under interdict; if resistance was still prolonged, the officials were deprived of their posts; and when all these means were exhausted, the city was deprived of intercourse with other cities, and the bishop's see removed.[4] Moreover, the civil authorities had to take an oath to the Grand Inquisitor that "they would persecute and cause to be persecuted all heretics.[5] Little wonder if "Protestants sneer at the distinction" by which Rome would explain away her guilt.

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[1] "Controversial Catechism," p. 215.
[2] *The Month*, March 1892.
[3] "The Inquisition," by permission, Burns & Oates, p. 17.
[4] Director, p. 432; "The Pope and the Council," Janus, p. 241.
[5] Moyen, p. 212; Rule's "Inquisition," Vol. I., p. 356.

Q. 21. *Is it not urged also by Romish advocates that "at the place of execution ecclesiastics had no place," and that therefore the Church was not responsible?*

A. This is urged in the article in *The Month* already quoted; but the testimony of eye-witnesses at *autos-da-fé* proves that processions of monks not only accompanied the condemned to the place of suffering, but when the poor victims of Popish cruelty were being burned, or rather roasted to death, the Grand Inquisitor and his Court sat by enjoying the cruel spectacle.

Q. 22. *Are there not Romish writers of authority who admit the responsibility of the Romish Church for the Inquisition, and frankly defend the Church?*

A. Yes. Professor Gilmartin, of the College of Maynooth, in his recently published "Manual of Church History," has the honesty to say:—"The action of the Church *in using the State during the middle ages to punish religious dissent* can be easily defended on sound principles of theology and Canon law."

Q. 23. *Can it be pled that the Inquisition belonged to the dark ages, and is unknown in the nineteenth century?*

A. No; the present century can tell as terrible a tale of its barbarities as any century in the past.[1]

Q. 24. *Is there any proof of this?*

A. Yes. When Pius IX. fled from Rome in 1848, the Inquisition buildings were subjected to a careful examination: the discovery was then made that up to the last day of the Pope's stay in Rome the most inhuman tortures were being practised upon helpless victims within its walls, for "although the Inquisition no longer conducted its victims in mocking procession to the stake in the open places of Europe, it had not ceased to be, but was even then (1852), in fullest life and activity."[2]

Q. 25. *Indicate the discoveries made.*

A. Within the double iron folding gates of the Inquisition were rows of cells, foul, damp, dark, and so small as

[1] *Frazer's Magazine*, November 1852.

[2] For full details, all of which have been verified, see "The Inquisition of the Present Century," Kensit, London.

to be scarcely capable of containing a single person; beneath these were rows of underground dungeons, in each of which was an enormous iron ring, opened and closed with padlock, intended to encircle the body of the prisoner; there were dungeons furnished with pitfalls so constructed that when the prisoner stepped on the trap-door he fell into a fearful abyss, where he was left with mangled body to die in agony; there were halls supplied with all the various instruments of fiendish torture; in the walls of the building were found niches, with the remains of victims built in them alive, to meet a lingering and fearful death; and there were horrid traces of the diabolical practice of burying the victims alive up to the shoulders in quicklime, by which they were burnt to death with indescribable torture.[1] Similar arrangements were found in the Inquisition buildings in Mexico when they were pulled down twenty-five years ago. All this in the middle of the nineteenth century!

Q. 26. *What aggravates this tale of barbarity?*

A. The fact that at the very time it was being perpetrated the Romish bishops of Ireland were declaring on oath to the British Government—with a view to obtaining the Emancipation Bill—that the character of Popery was changed, and that the Pope disclaimed all right to interfere with the religion or liberty of Protestants!

Q. 27. *Has the Church of Rome abolished the Inquisition?*

A. No. The existence of the institution is officially notified in the English Roman Catholic Directory; besides, the persecuting Bulls of Innocent III. and his successors have never been disavowed or reversed by any succeeding Pope, and the rules laid down by the governing body of the Inquisition have never been repealed. The Inquisition still exists, and has its agents everywhere; the bishops of the Church throughout the world are the coadjutors of

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[1] "The Religion of Rome," described by a Roman; "Secret History of Romanism," p. 208; "Roma Papala," pp. 280-314; "Dealings with the Papacy," p. 110; "History of the Inquisition," Ward & Co., London, 1850; *Frazer's Magazine*, Vol. XLVI., pp. 560-562; *Catholic Layman*, 18th February 1858.

the Inquisitors, and it is still prepared to act whenever and wherever it has the power.[1]

Q. 28. *Quote modern authorities to prove this.*

A. The late Cardinal Wiseman stated, in 1836, that "The Church has never formally given up the wish, however hopeless it may be, that the fervour and discipline[2] of primitive times could be restored; and consequently, instead of abolishing their injunctions, and specifically substituting other practices in their place, she has preferred ever considering them as mitigations of what *she still holds herself entitled to enforce.* The only difference, therefore, between her former and her present practice is that the mitigation or commutation has become the ordinary form of satisfaction which, however unwillingly, she deems it prudent to exact."[3] The Vatican Council decreed (1869-70) that the Church has the power of "coercing and compelling, by exterior judgment and by salutary punishments, those who are astray and contumacious."[4] Professor Gilmartin, of Maynooth, in the volume already quoted, declares that "The Church can require the assistance of the State in suppressing heresy."[5]

Q. 29. *Is there any evidence that the Church of Rome, where she has not the sanction of the State, perpetrates the cruelties of the Inquisition secretly in prisons of her own, and within the monasteries and convents of the Church?*

A. Yes. In Paris, in 1871, when the Red Republicans held possession of the city, it was found that in the crypts of the churches there were many skeletons which, from the distorted state of the heads and members, showed that there had been indescribable suffering before death; and in the convents, notably the Convent of Picpus, adjoining an establishment of Jesuits, both surrounded by high walls but having secret means of communication, were found instruments of torture and evidences of recent cruelty. A discovery that caused great sensation was that of three old nuns enclosed in three wooden cages in

[1] See Appendix.
[2] *i.e.*, Punishment by Torture.
[3] Lectures, Vol. II., p. 82, 1836.
[4] See Appendix.
[5] Vol. II., pp. 226-228.

huts in the garden, where they had been exposed for nine years, summer and winter, until they had become idiots.[1] In 1849 Guiseppe Garibaldi entered all the convents in Rome, and in every one of them, without exception, he found instruments of cruelty, and vaults that were plainly dedicated to the reception of the bones of infants.[2]

Q. 30. *Mention some outstanding events in history, which prove that the Church of Rome has always been a persecuting Church.*

A. In 1209 Pope Innocent III. proclaimed a crusade against the Albigenses and Waldenses, whereby he turned Europe into one huge slaughterhouse, till hardly a solitary Christian was left. In 1572, on a Sabbath morning in Paris, there began the massacre of the Huguenots, in which 50,000 were slain, and for which Pope Gregory gave thanks to God, commemorating the event by a medal.[3] In 1641 the massacre of the Protestants in Ireland took place, when 40,000 people were butchered in cold blood.[4] In 1685 the Revocation of the Edict of Nantes caused the almost entire destruction of Protestantism in France. The persecutions under "Bloody Mary" in England, and the Stuarts in Scotland, are well known. It is computed that from first to last the Church of Rome has put to death not fewer than fifty millions of the saints of God.

Q. 31. *Are there still traces of this persecuting spirit?*

A. There are many. In 1837 the Tyrolese Protestants were banished from their homes for their rejection of the dogmas of Rome. In 1843 the priests of Madeira illegally cast Dr Kalley into prison, and when he escaped they wreaked their vengeance on his property, burning all the copies of the Bible they could find, and for no other reason than that he had established schools and distributed the Word of God among the poor ignorant Madeiranese. In 1845 and 1853 the native Christians of Madeira and the missionaries of Tahiti were cast into prison for

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[1] *Edinburgh Daily Review, Pall Mall Gazette, Times,* May 1871.
[2] "Rule of the Monk," Vol. I., p. 29.
[3] Ranke's "History of the Popes," Vol. I , p. 441.
[4] "Ireland in the Seventeenth Century," by Miss Hickson.

renouncing the Romish Church. In 1851 Count Guicciardini, in Italy, was imprisoned for reading the Bible, and in the following year Francesco and Rosa Madiai were sentenced with many others to the galleys for having in their possession copies of the Bible. In 1861, in Spain, Matamoras and Alhama were sentenced to the galleys for adopting the Protestant faith. In 1866, at Barletta, at the instigation of three Lenten preachers, the houses of the Protestants were sacked, the occupants thrown out of the windows or hacked to pieces, and the mutilated victims, some dead, some dying, burned in the street. And so recently as 1891 the Romish authorities in Vienna, at the instigation of the priests, suppressed Protestant religious worship, both public and private, in that city.

Q. 32. *What forms does Rome's persecuting spirit take in Protestant countries?*

A. Various forms according to circumstances and opportunities. One form is to vilify all who renounce her dogmas, both male and female. Of this there was a remarkable illustration in the cases of Dr Achilli and Mr Connellan.[1] Another form of persecution is boycotting, which though modern in name is not modern in origin in the Romish Church. It was devised by the Third Council of Lateran in 1179, and sanctioned by Pope Alexander III.; the terms of the Canon were:—"We prohibit all men, under pain of anathema, from admitting them (heretics) into their houses, or allowing them to subsist on their lands, or giving them any assistance, or even transacting any business, *as buying or selling with them.*" Rome's persecuting spirit is still farther seen in her CURSES: of these she retains still an unlimited supply and a rare assortment.

Q. 33. *Has not the Church of Rome laid aside the persecuting spirit of the past?*

A. Those who think so forget that she claims to be infallible and unchangeable, and they ignore the fact that

[1] See Appendix.

a Church that claims to be the only Church of God on earth, and infallible, is bound to be intolerant. Her very pretensions make her imperious, fanatical, and impatient of contradiction. This aspect of her character is strongly brought out in the fact that the Office that did the diabolical work of the Inquisition was called by her the "*Holy* Inquisition," and her crowning acts of cruelty—burning the saints of the Most High—were called Autos-da-fé, *Acts of faith.*

Q. 34. *Quote recent testimony in the Church of Rome herself to show that she is unchanged in the matter of persecution.*

A. Bishop Ryan, of the United States, said recently in Philadelphia, "We maintain that the Church of Rome is intolerant, but her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics when she is obliged to do so; but she hates them with a deadly hatred, and uses all her power to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the Republic of the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power." [1]

Q. 35. *May it not be urged that Protestants themselves have persecuted?*

A. This is often urged by Romanists in Britain, but with very bad grace, considering that they enjoy more liberty in Britain than in any Romish country in the world. But the charge is not true as against Protestantism. Individual Protestants may have persecuted, but it was in opposition to their creed; for Protestantism has, both in creed and practice, always been the friend of civil and religious liberty. It will be found also that in most of the cases in which persecution was resorted to by Protestants, the persecutors had received their training in the school of Rome.

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[1] Quoted in "Washington in the Lap of Rome," p. 70. See Appendix.

Q. 36. *Did not Christ condemn the spirit of persecution?*

A. He did sharply. He reproved James and John in a village of the Samaritans,[1] and He rebuked Peter at His own betrayal.[2] The spirit of the religion of Jesus is a spirit, not of cursing, but of blessing; not of bitterness, but of love; and the religion that needs to be advanced by violence cannot be of God.

Q. 37. *Does not this aspect of the Romish Church fill up yet more fully the prophetic outline, identifying the Papacy as that great Babylon whose doom is to be destroyed?*

A. Yes. The Church of Rome has made good in every feature the description of John:—"I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus"; and the description of Daniel:—"He shall wear out the saints of the Most High."[3] Even Pagan Rome never shed the blood of the saints as Papal Rome has done. And it is to this day true of the popes, cardinals, bishops, and priests of that Church, "Neither repented they of their murders."[4]

CHAPTER XXXV.

The Church of Rome and Education.

"He to his fathers' race shall go,
They never shall see light.
Man honour'd wanting knowledge is
Like beasts that perish quite."—Ps. xlix. 19-20.

"Add to virtue knowledge."—Peter.[5]

Q. 1. *Has the Church of Rome been the friend of education?*

A. No. She makes that claim; but Roman Catholic countries have invariably been distinguished for illiteracy and ignorance.

Q. 2. *Has she not founded many seminaries of learning?*

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[1] Luke ix. 51-56.
[2] Matt. xxvi. 51, 52.
[3] Rev. xvii. 6; Dan. vii. 25.
[4] Rev. ix. 21.
[5] 2 Pet. i. 5.

A. Yes. But (1) she never favoured education among the masses of the people; (2) her seminaries were for the dissemination of her own doctrines, and the training of men to advance her own interests; and (3) the education furnished by her was never such as was fitted to develop intellectual or moral manhood.

Q. 3. *Quote the testimony of history.*

A. Macaulay says:—"During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom whatever advance has been made in knowledge, in freedom, in wealth, in the arts of life, has been in inverse proportion to her power."[1]

Q. 4. *Indicate the character of the education furnished by the Church of Rome.*

A. It has always been such as was fitted to reduce to servitude the mental powers, and never such as was fitted to store the mind with the truths of science, history, philosophy, or religion, or to develop man's highest nature.

Q. 5. *Furnish illustrations of this.*

A. Galileo and Newman, though far apart in time, are cases in point. Galileo, one of the most famous mathematicians in Italy, though he had demonstrated the truth of the Copernican system of astronomy, yet, at the bidding of Rome, abjured it on his knees, and swore on the Gospels that he would teach it no more.[2] Newman, at the bidding of the Romish Church, set learning, Scripture, and common sense aside in the matter of transubstantiation. He said, "People say that the doctrine of Transubstantiation is difficult to believe. I did not believe it till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation."[3]

Q. 6. *Is not this in keeping with the spirit of Romanism?*

A. Yes. The Papal Circular of Gregory XVI., 15th August 1832, declared, "If it, *i.e.*, the Romish Church, so requires, let us sacrifice to it our opinions, our knowledge,

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[1] See Appendix. [2] See Appendix. [3] "Apologia," p. 239.

our intelligence, the splendid dreams of our imagination, and the most sublime attainments of the human understanding."

Q. 7. *Indicate the state of learning among Romish priests in the sixteenth century.*

A. Bishop Hooker reported that out of 311 of his clergy 168 could not repeat the ten commandments; 31 of these could not tell in what part of Scripture they were to be found; 40 could not tell where the Lord's prayer was written; and 31 of the 40 did not know who was the author of it. The bishop of Dunkeld said, "Thank God I have lived many years without so much as knowing whether there were an Old or yet a New Testament."[1]

Q. 8. *Assign Rome her true place in the matter of education.*

A. She has had, and still has, able and learned men in her ranks; she has cultivated with marvellous diligence and success the arts that appeal to the eye and ear—architecture, painting, sculpture, music, etc.—arts that she has utilised as handmaids to herself; but she has never sought to "educate" the heart or the mind so as to make enlightened men or good citizens. As for the rank and file of her people, she has always left them in deplorable ignorance.

Q. 9. *Have not the Jesuits been the friends of education?*

A. No; the testimony of history is against them. Mariana, the Spanish Jesuit, in 1594 attributed the decay of learning in Spain to the Jesuits. He said, "I make no doubt that if the world were acquainted with the mischiefs that result from this source we should soon be deprived by some public act of the government of the schools."[2] The University of Louvain in 1618 declared that wherever the Jesuits had penetrated they carried ignorance along with them or perverted learning, and that the universities on which they had seized had immediately fallen into the greatest obscurity.[3] The King of Portugal in 1759 declared,

[1] Burnet's "History of the Reformation," Vol. II., p. 722. See full details in Strype and Fuller.

[2] "Le Mercure Jesuitique," Vol. III. "The Modern Avernus," p. 104.

[3] "The Modern Avernus," p. 105.

"From the time that the schools were confided to the Jesuits they declined throughout my dominions."[1] That same year the Archbishop of Vienna complained of the deplorable state of education where it was conducted by the Jesuits. In more recent times, in Paraguay, where the Jesuits were supreme for more than a century, they never erected a school, or taught either literature, science, or Christian theology;[2] the result being that to-day 98 per cent. of the inhabitants are illiterate.

Q. 10. *Quote reliable testimony as to the character of the education furnished by the Jesuits.*

A. Villiers says it was of a kind "calculated to form illustrious and elegant authors, learned men, orators, good Roman Catholics, Jesuits if you please, but not MEN in the full acceptation of the term." It was fitted "to form minds submissive, without being ignorant of anything but what could affect their submission—like those highly-valued slaves of the great men of antiquity, who were grammarians, rhetoricians, poets, fine dancers, and musicians, and knew everything except how to become free."[3]

Q. 11. *What was the quality of the education given in the City of Rome under the government of Pope Pius IX.?*

A. It was most defective. The Report for 1870—the year when he was declared infallible—contained the following:—"The students examined showed that they had not the most elementary knowledge of the earth's form and surface. They were even ignorant of the geography of Italy—as seas, mountains, rivers, and populous and celebrated cities. Some of them did not even know the meaning of the word geography, others who had studied for two years said that the Adriatic was a mountain, Sardinia was a city, etc. In speaking of Columbus, one student said that he was an apostle."

Q. 12. *Has not this been equalled in Romish institutions in our own country?*

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[1] Edict, 6th July.

[2] "The Modern Avernus," p. 108.

[3] "Essay on the Spirit and Influence of the Reformation of Luther," translated by Mill, p. 379.

A. Yes. So recently as 1873, the lecture list in the Roman Catholic University, Stephen's Green, Dublin (an institution that, by the authority of the Pope, conferred degrees), did not contain the name of a solitary teacher in such branches as descriptive geometry, geology, zoology, comparative anatomy, mineralogy, mining, astronomy, philology, ethnology, mechanics, electricity, or optics; the teaching of modern languages had also been almost wholly given up.[1] The students protested, and changes have since been introduced.

Q. 13. *What was the character of the university Mr Gladstone proposed, in* 1873, *to establish in Ireland, to meet the views of Romanists?*

A. It was a University in which Mental and Moral Philosophy and Modern History were to be absolutely forbidden subjects, and in which erroneous ideas in science, philosophy, or morals, were to be no bar to the title to a degree. The Bill was rejected.

Q. 14. *Has the Romish Church encouraged even elementary education in Roman Catholic countries?*

A. No; in such countries illiteracy is the normal condition. In Italy, Spain, Portugal, and Brazil, the percentage of illiterates is between 80 and 90.[2] In Ireland, at the last election (1892) it was 23, and in the Romish counties from 30 to 50;[3] while in Scotland, at the same time, it was 0·98, or less than 1, and in England 1·25. At the election in 1886 there were as many illiterate voters in the one-fourth of Donegal as in the whole of Scotland. The fact is significant, that when the National School system was first introduced in Ireland, it was vehemently opposed by the Romish priesthood, and it was only when the bishops saw that it could be made practically denominational that they accepted it; Mr Connellan affirms that, "in three out of the four provinces of Ireland the schools

[1] Protest addressed to Cardinal Cullen, *Times*, 2nd December 1873. Also, Fifth Report of the Royal Commission on Scientific Institutions, Parliamentary Return, No. (c. 1087) 1874.

[2] "Statesman's Year Book."

[3] Parliamentary Return.

are rendered practically useless."[1] Archbishop Walsh recently opposed a Compulsory Bill, as "an indictment against the people of Ireland."[2]

Q. 15. *Has not Rome, in recent years, changed her tactics in this country?*

A. Yes. Partly for her own credit in an educated Protestant community, partly through the enforcement of Compulsory Clauses in Scotland and England, and partly because she sees that education is a weapon that can be turned to her own advantage, she has changed her policy.

Q. 16. *On what lines is she prepared to favour education?*

A. On the lines laid down in the Syllabus of Pius IX., and the Encyclical of Leo XIII. (1878), viz., that the Church must have full control of it. Her demand is, that as "all mixed education is intrinsically and grievously dangerous to the faith and morals of Catholic children," she must have, and at the public expense, a system of education "Catholic in all its branches, Primary, Intermediate, and University." She applies this demand specially to Ireland.

Q. 17. *To what extent has this demand been conceded in Scotland and England?*

A. Only partially. Rome's first move, in which, through the aid of shortsighted or apathetic Protestants, she was successful, was to drive the Bible out of school during school hours; she then secured for herself the two following advantages:—(1) She obtained a share in the supervision of all public schools by representation on School Boards. (2) She obtained Government grants for her own schools, although those schools were exclusively under her own control, and independent of the Boards that manage the public schools. In other words, while Board Schools and Romish Schools are both supported out of the national funds, Romanists are permitted to interfere in the

[1] Address by Rev. T. Connellan at Evangelical Alliance Conference, Bath, October 1891.

[2] See Appendix.

management of Board Schools (Protestant), while Protestants are excluded from any part in the management of Romish Schools.[1]

Q. 18. *To what extent has the demand been conceded in Ireland?*

A. Almost entirely. The Irish Educational System, which at the beginning (1833) was mixed and non-sectarian, is now almost wholly and intensely denominational. *The Tablet* acknowledged in 1880 that it is "One of the most denominational schemes of primary education on earth."[2]

Q. 19. *What was the intention of the Government, as far as denominationalism was concerned, in the Education Bills of the three kingdoms?*

A. In Scotland and England it was, by the enforcement of a Conscience Clause, to prevent all denominational grants. In Ireland it was, by a policy of united and non-sectarian education (called "mixed"), to unite under one system children of different creeds, that they might learn to respect and love each other; and also by a Conscience Clause to prevent sectarian teaching during the ordinary school hours.

Q. 20. *Did Romanists honourably respect the intention of Government?*

A. No; they deliberately frustrated it.

Q. 21. *Prove this in regard to Scotland and England.*

A. In these countries, although the public schools contained sufficient accommodation for all the children, Romanists built denominational schools for their own children, and obtained Government grants for them, while they retained them exclusively under their own control. Romish priests, moreover, forbade Roman Catholic parents, on the peril of excommunication, to send their children to the Board Schools.

Q. 22. *What fact aided the Romanists in this?*

A. The fact that the Scottish Education Board was abolished in 1878, and the control of Scottish education

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[1] See Appendix.

[2] *The Tablet*, 17th July 1880.

vested in a department at Whitehall. By this process of centralisation the control of education in Scotland was vested in parties who did not understand the educational needs of the country, and who were at the same time easily accessible to the influence of Rome. In proof we have the action of the Education Department in London in the cases of Stranraer and Shotts.[1]

Q. 23. *How many Roman Catholic Schools are there now in Scotland, and how much do they receive annually from Government?*

A. In 1893 there were 176, an increase of 154 since 1872, and they received from Government that year £67,924.[2] In addition to this, Government gave to Roman Catholic Reformatory and Industrial Schools above £11,000, making a total of more than £79,000.[3]

Q. 24. *How many Roman Catholic Schools are there in England, and how much do they receive annually from Government?*

A. In 1893 there were 967, an increase of 503 since 1872, and they received from Government that year £293,885.[2] In addition to this, Government gave to Roman Catholic Reformatory and Industrial Schools above £40,000,[4] making a total of more than £333,000.

Q. 25. *Are the Roman Catholic Schools in England the only Government-endowed educational institutions in which Romanism is taught?*

A. No. There is a large number of schools in connection with the Church of England, under the care of Ritualistic clergymen, in which the doctrines of Rome are openly taught. The Catechism, *e.g.*, of the Kilburn Sisterhood, teaches undisguisedly confession, priestly absolution, transubstantiation, the sacrifice of the Mass, baptismal regeneration, and sacramental grace.

Q. 26. *How did Romanists defeat the intention of the Irish Education Act?*

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[1] "Monthly Letter of Protestant Alliance," June 1878.
[2] Government Return, 1893.
[3] Report of Reformatory and Industrial Schools of Great Britain, 1894.
[4] Ibid.

A. They turned the Government-endowed schools into denominational institutions. Although the bishops, in 1826, in their eagerness to obtain "Emancipation," expressed themselves in favour of mixed education (accompanied by a Conscience Clause), in 1875 they changed front, denounced what they had approved, and forbade their children and students associating with others in secular education.

Q. 27. *Is it fair to speak of Government-endowed and priest-managed Roman Catholic Schools as denominational, seeing that they are all under a Conscience Clause which forbids sectarian teaching and the use of religious emblems during school hours?*

A. It is, inasmuch as the Conscience Clause is practically disregarded in Romish Schools in Ireland. The Romish bishops in the diocese of Westminster objected to the Conscience Clause from the beginning, and the Catholic School Committee construed the law to suit themselves. They contended that the law forbade only direct religious instruction, not indirect; and they claimed that "they might use Roman Catholic reading books, sing Roman Catholic hymns, be surrounded by Roman Catholic pictures and images, and recite to themselves the prayer at the change of lessons; the whole tone and atmosphere being eminently Roman Catholic."[1]

Q. 28. *Is the law actually disregarded?*

A. Yes. The Rev. T. Connellan, of Dublin, says:—"The law is disregarded in every national school I have ever known, and I knew at least fifty. In nuns' and monks' schools they generally have little recesses in the walls with wooden slides. If the inspector is announced the slides are closed; all the rest of the time they are open, and the crucifix, statues, etc., exposed. Sometimes there is a little oratory with folding doors, and when these are drawn, altar, candles, crucifix, etc., are part of the school."[2] In other parts of the United Kingdom Romish text-books, containing perversions of history, and

[1] "Monthly Letter of Protestant Alliance," June 1891.
[2] Letter to Author.

statements abusive of Protestantism, are used in endowed Roman Catholic Schools.[1]

Q. 29. *What was Rome's ostensible reason for objecting to "the principle of mixed education"?*

A. The bishops declared it to be "grievously dangerous to the faith and morals of Catholic children"—a curious reason to come from a Church whose members, in proportion to their number, supply by far the greatest number of criminals and paupers in the country.

Q. 30. *State another reason.*

A. The bishops wished to reduce the number of mixed schools that they might have a greater number of schools under their exclusive control, and they demanded that in those unmixed schools the restrictions of the Conscience Clause should be removed. In 1892, *e.g.*, there were 2639 mixed schools exclusively under Roman Catholic teachers, in which the average attendance of Protestant pupils was only 5·7 per cent.: if these schools could be made unmixed, and thereby, according to Rome's demand, relieved from the Conscience Clause, it would be a large accession to the number of schools under the exclusive control of the priests.

Q. 31. *Was this plea reasonable?*

A. No. (1) The proposal to set aside the Conscience Clause violates the principle of the Act that Government money must not be given for sectarian teaching. (2) The unmixed character of a school may be temporary and accidental; and to make it sectarian because there might happen at any particular time to be no Protestant children in attendance, would be to exclude Protestant children from that time forth from that school, save at the risk of proselytism. The Commissioners, in 1867, declared that there would be a strong "temptation" to deter minorities from attending mixed schools, if, by so doing, these schools could be made unmixed, liberated from the Conscience Clause, and subjected exclusively to the management of the Church of Rome. But this is Rome's aim.

[1] See "New Standard Reading Books for Catholic Schools," professedly adapted to the Revised Code of 1871, published by Burns, Oates, & Co. "Monthly Letter of Protestant Alliance," June 1873.

Q. 32. *Mention a fact that illustrates Rome's eager persistency in seeking to have the majority of the schools under her exclusive control, and liberated from the Conscience Clause.*

A. Early in 1893 the Irish Board of Commissioners, at the instance of the Roman Catholic members, and in the absence of three of the Protestant members, passed a rule altering the Conscience Clause, and enabling all Roman Catholic schools in Ireland to exhibit religious emblems and images at all hours.

Q. 33. *Was this action legal?*

A. No; the duty of the Commissioners is to administer the Act. Commenting on this action in the House of Commons, Mr T. W. Russell said:—"Within the last two months Archbishop Walsh had done his best, behind the back of Parliament, by a resolution of the National Board, to change the whole character of the education, and to put it on sectarian lines. They did not want sectarian education, and would not have it."[1]

Q. 43. *Does Rome object to mixed education in other parts of the kingdom, when the schools are under her own management?*

A. No. She welcomes Protestant children into her schools, lowers the fees, and in some places gives free dinners and gifts of clothes in addition to free schooling, whereby poor Protestant children are attracted, and the work of proselytism advanced.[2] In 1891, in the Roman Catholic schools of Birmingham, out of 22,598 names on the roll, 7060 were non-Catholic.[3] In the Roman Catholic schools of Northampton the average attendance was 2929, of whom 1135 were Protestants.[4]

Q. 33. *Do the lay members of the Romish Church object to mixed education, or is it merely a matter of sharp ecclesiastical policy on the part of the bishops?*

A. The lay members of the Church not only do not object to mixed education, but in spite of the threatenings

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[1] *The Times*, 15th February 1893.
[2] "Monthly Letter of Protestant Alliance," August 1888, April 1893.
[3] *Tablet*, 20th February 1892.
[4] Rev. J. Morris, *Month*, May 1892.

of the bishops, avail themselves of the institutions denounced. In 1891, out of 104 students at the Marlborough Street Training College, Dublin, 38 were Roman Catholics. In 1892–3, out of 787 students at the three Queen's Colleges, 223 were Roman Catholics.

Q. 36. *Were the bishops satisfied when they had secured Government grants for their own schools in the National System?*

A. No; that favour was a stepping-stone to new demands. They wished next to have the control of the Model Schools, which had been built by Government at a cost of £230,000 at the bishops' request, but which were unsectarian, and were retained under the management of the Government. When this was denied, the bishops built Convent and Monastery Schools as rivals—schools intensely denominational, and which they retained under their own management; and for these schools they demanded, and obtained, full status and Government grants. Government also gave a grant covering two-thirds of the entire cost for every such school built—the first time that building grants were given to sectarian schools.

Q. 37. *Did these concessions satisfy Rome?*

A. No. Having obtained the control of the majority of the elementary schools, and all the rival model schools, with the liberal endowments attached, the bishops next demanded concurrent endowment or total disendowment of existing institutions, the endowment of a Roman Catholic University, the creation of a system of Intermediate Education, and the establishment of training colleges for teachers under the management of the Roman Catholic hierarchy.

Q. 38. *What was the first concession to these demands?*

A. The creation of the system of "Intermediate Education" in 1878. The Act was so framed as to avoid all appearance of denominational endowment, but in the hands of Romanists it has been so manipulated as to bring a handsome endowment to the educational institutions of Rome.

Q. 39. *What was the next concession?*

A. In 1891, without consent of Parliament, Mr Balfour

placed the Roman Catholic Training Colleges, which are wholly denominational and under the control of the bishops, on a level with the official and undenominational training college in Marlborough Street, Dublin, thereby conferring another large endowment on Romish education. *The Tablet* characterised this concession as a "substantial victory."

Q. 40. *Is it not true that special favours are conferred on Romanists in Ireland in connection with sectarian education?*

A. Yes. In 1889 Mr Balfour, in the House of Commons, acknowledged that Ireland enjoyed special advantages above either Scotland or England. He said:—(1) In Scotland and England the State pays a capitation grant of 17s. 6d. per child on an average, in Ireland it pays 30s. per child. (2) In Scotland and England it pays no part of the teacher's salary, in Ireland it pays four-fifths of the income of all the teachers. (3) In 1889 the Roman Catholic Schools in Ireland received £82,300 over and above the education vote of the year. Mr Balfour summed up his statement by saying, that that year "a total of more than £1,000,000 was given out of the Imperial Exchequer in aid of a system that was more denominational than any system of public instruction in any other country in Europe, and that it was a *Protestant Exchequer* that provided these funds in support of Roman Catholic education."

Q. 41. *Apart from the question of sectarian teaching, are the educational results in Romish Schools in Ireland satisfactory?*

A. No. The National system has been in force since 1833, and at the last election the illiteracy in the Roman Catholic counties ranged from thirty to fifty per cent. In 1875, when the system had been a generation in existence, Dr, now Lord, Playfair, pronounced it to be educationally "a gigantic failure."[1]

Q. 42. *Are the results in Romish Schools in Scotland and England satisfactory?*

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[1] *The Times*, 6th March 1875.

A. The testimony of one of the Senior Inspectors in England in 1881 was:—"The Roman Catholic Schools for boys are, as a class, conspicuously inferior to other schools." The testimony of one of H.M. Inspectors in Scotland at the same time was that the Romish Schools had "more passes of a poorer quality, a larger amount of mechanical routine that touches neither the intellect nor the heart, and a greater dexterity in earning grants."[1] In Scotland, in 1892, while the earnings of the children in Board Schools were 20s. 6¼d. per head, in Roman Catholic Schools they were 18s. 5d.

Q. 43. *Quote Romish authorities to show Rome's conception of education.*

A. Cardinal Cullen declared that "Education should be limited to the three Rs; too high an education would make the poor discontented with their lot."[2] The *Dublin Review*, a Romish organ, said:—"We are very far from meaning that ignorance is the Catholic youth's best preservative against intellectual danger, but it is a very powerful one nevertheless. . . . It is simply undeniable that the absence of higher education is a powerful preservative against apostasy."[3] Judging by the past, the Romish model is to be found in such countries as Italy and Spain in Europe, and Ecuador in South America.[4]

Q. 44. *Is there not a set off to this in the diligence and success of Roman Catholic pupils at the Irish Intermediate Examinations?*

A. No; policy and the spirit of rivalry account for these.[4] Two facts remain. (1) The Romish Church in Ireland has been carrying on the work of education for sixty years, and her members to-day show an illiteracy of from thirty to fifty per cent. (2) The Church has never, during the past twelve centuries of her history, started a scheme of primary or intermediate education in any country.

[1] Parliamentary Report, pp. 180, 150. See also Report for 1892, p. 107.
[2] Report, Education Commission, 1870.
[3] Vol. XX., p. 192 (second series). "Catholic Higher Education in England."
[4] See Appendix.

Q. 45. *Having won these important concessions from Government in Primary and Intermediate Education, what was the next demand of the Irish Roman Catholic Bishops?*

A. They demanded a Roman Catholic University, State-established and endowed. This demand has not yet been conceded. By way of compromise, however, the Government dissolved the Queen's University, founded in its stead the Royal University of Ireland, and endowed the same with £20,000 a year from the surplus funds of the disestablished Protestant Church.

Q. 46. *Was not Rome a gainer by this?*

A. Yes. The great majority of colleges affiliated to the new University are Roman Catholic Colleges, amongst others the Roman Catholic University, St Stephen's Green, Dublin, which is under the control of the Jesuits, and St Patrick's, Maynooth; the majority of the members of Senate are Romanists; the majority of the fellowships, with salaries attached of £400 a-year, are held by Romanists, some of whom are Jesuits; and the greatest proportion of the prizes fall to Roman Catholic institutions. The "Royal University of Ireland" is therefore virtually under the control of Romanists, and through it the collegiate institutions of Rome are liberally endowed.

Q. 47. *State the facts in regard to Maynooth.*

A. When the bishops pled with Government for the establishment and endowment of Maynooth (which is exclusively under their control) they gave the most solemn pledges that the Church had repudiated all her persecuting dogmas, and such dogmas as the "Deposing" and "Absolving" power of the Pope; and at the same time guaranteed the loyalty of Romanists to the throne and laws of the country. But no sooner was the college established than it became the hot-bed of Ultramontane Popery.[1] Since its establishment in 1795 it has received from Government more than a million sterling.

Q. 48. *Was it not disendowed in the same way as the Irish Church?*

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[1] Letters of R. B. in "Scottish Protestant," 1852, 1853.

A. No. When the Irish Church was disestablished, all her public endowments, valued at fifteen million pounds, were taken away, and a sum granted for vested interests. When Maynooth College was disendowed, not only was a sum granted for vested interests, but an additional sum of £427,996, 8s. 3d. was handed over unconditionally to the trustees—equivalent to a permanent endowment of £20,000 a-year.

Q. 49. *Have not the surplus funds of the disestablished Irish Church been largely, and even illegally, appropriated to the Church of Rome in connection with education?*

A. Yes. The Act of Disendowment contained a provision that the surplus funds should "be applied to the relief of unavoidable calamity and suffering," and no portion used for the support of other religious denominations; yet out of those funds Maynooth received £372,331, 0s. 6d., the Royal University with its numerous Romish Colleges £20,000, the Intermediate System with its many monastic and conventual schools, £1,000,000, and a sum of £1,300,000 was given to create a pension fund for Irish school teachers (a thing unknown in Scotland or England) of whom ninety per cent. are Romanists, whose title to the pension is that they have served the Church.

Q. 50. *What are Rome's latest demands?*

A. To have a national Roman Catholic University,[1] and to have the Schools of the Christian Brothers, which refuse to be bound by a Conscience Clause, made sharers in the Parliamentary grant. Were these demands granted, (1) she would have the control of University Education in Ireland, for she would have a University of her own, in the government of which Protestants would have no part, while at the same time she would continue to have a major part in the management of Protestant institutions; and (2) she would secure endowments for a class of schools whose teaching is Ultramontane and seditious in the highest degree.[2]

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[1] See Appendix.

[2] Report of Royal Commission of Enquiry on Primary Education, Ireland, 1870. *Independance Belge*, quoted in the *Echo*, 1st January 1879. "Monthly Letter of Protestant Alliance," July 1892.

Q. 51. *To what extent is the Church of Rome endowed from the British Treasury for educational purposes?*

A. She receives not less than £1,150,000 a year.[1]

Q. 52. *What is Rome's policy in the matter of education in the United States of America?*

A. Her ambition is to control it, and her energies at present are directed towards securing State funds for her own schools, of which, in 1890, she had 3194. The policy of her bishops, however, is divided. The plan proposed by Archbishop Ireland (and defeated at Faribault and Stillwater) is to turn over the Roman Catholic Schools to the Education Boards, on the understanding that religious emblems should be put away, but that the nuns should be retained as teachers, receive the same salaries as public school teachers, and be allowed to impart Romish teaching after school hours. The plan proposed by Archbishop Corrigan and the Jesuits is for Romanists to retain full control of their own schools, and secure a *pro rata* division of the school funds between the public schools and their own.

Q. 53. *Is not the question one of vital importance to all loyal American citizens?*

A. Yes. The Public School, with the Bible as a textbook, is absolutely necessary to the future stability and liberty of the great republic, it is "the principal digestive organ of the body politic, by means of which the children of strange and dissimilar races are in one generation assimilated and made Americans."[2] The design of the Parochial Schools is to make good Catholics—whose sympathies are antagonistic to American institutions, the design of the Public Schools is to produce intelligent men and good citizens.

Q. 54. *What is Rome's policy in Canada?*

A. It is similar to that in Britain and America, with this difference, that there she is more firmly entrenched than in any Protestant country. In Canada she has

[1] See Appendix.

[2] "Our Country: its possible future and its present crisis," Josiah Strong, D.D. "Sermons," by Rev. D. M'Fall, Boston, pp. 37-74.

driven the Bible, as well as correct historical and scientific text-books, out of the schools; in the Romish province of Quebec she has introduced Romish text-books and forms of worship, and she has also secured there the appointment of members of religious orders as teachers. Even in Protestant Ontario, she has forced her schools (which are under the control of the clergy) on the people since 1863, and secured for them Government grants.

Q. 55. *Mention any facts that throw light on the condition of the Romish province of Quebec educationally.*

A. (1) In many cases the members of the Education Boards are not able either to read or write. (2) The wealth and industries of the province are in the hands of Protestants, and the masses of the people are Roman Catholic; side by side with magnificent Romish Churches and Monasteries is an uneducated population.[1]

Q. 56. *In view of all the preceding facts, mention some features of Rome's character demonstrated by them.*

A. They prove that she has always been the foe of knowledge and progress; that she can disregard the most solemn pledges, and alter her policy according to circumstances; that her all-absorbing aim is to win universal supremacy; and that in Protestant countries she will utilise education to that end.

Q. 57. *Can the policy of Britain, in making so many concessions to Rome, be vindicated?*

A. No. It has been neither just, politic, safe, nor Scriptural.

Q. 58. *Prove this.*

A. (1) It has not been *just* to the British taxpayer; the contributions of Romanists to the National Exchequer are but a fraction of the total, whereas their drawings are on an immense scale. (2) It has not been *politic;* every concession has led Romanists to believe that, by agitation outside Parliament and obstruction within, they can in the long run obtain whatever they demand. (3) It has not been *safe;* these concessions have all been made to a

[1] "Priestly Rule in Canada," pp. 19 23. Macredy & Kyle, Dublin.

system whose corner-stone is intolerance, and whose foundation is the morality (*sic*) of Jesuitism. (4) It has not been *Scriptural;* Romanism is a system inimical to the highest interests of the nation, dishonouring to God, and condemned in His Word; and Britain, in furthering the educational institutions of such a system, incurs the fearful responsibility of placing itself on the side of Antichrist, and fighting against God.

Q. 59. *What is the nation's duty?*

A. It is to honour God, recast its educational laws, restore the Bible to its schools, and withdraw every endowment from a system that has been the enemy of education, liberty, and progress in every age of its history. The struggle with Rome will come some day, for Rome will not stop short of supremacy, and unless the nation retrace its steps, its sin will become its punishment. "Shall I not visit for these things, saith the Lord; and shall My soul not be avenged on such a nation as this"?[1]

CHAPTER XXXVI.

The Church of Rome and Morality.

"But I will sharply thee reprove,
And I will order right
Thy sins and thy transgressions
In presence of thy sight."—Ps. l. 21.

"False teachers . . . many shall follow their pernicious ways."—Peter.[2]

Q. 1. *What principle was laid down by Christ as a test, by which any system of religion or philosophy might be tried?*

A. The principle that "By their fruits ye shall know them."[3] Morality is a fair test of the character of any church.

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[1] Jer. v. 9. [2] 2 Peter ii. 1, 2. [3] Matt. vii. 20.

Q. 2. *In what way may we apply this test to the Church of Rome?*

A. We may apply it (1) to her doctrines and sacraments; (2) to the code of morals laid down by her canonised "saints" and divines; (3) to the methods adopted by her for the furtherance of her interests; and (4) to the lives of her popes, priests, and people.

Q. 3. *Are the doctrines and sacraments of Rome conducive to morality?*

A. No. Her doctrines as to "venial sin," "attrition," "indulgences," etc., are conceived in a spirit of accommodation to the corrupt nature of man; and her sacraments are designed to be a kind of "spiritual mechanics,"[1] for the conferring of grace *ex opere operato, i.e.*, by their own operation alone. Both the doctrines and sacraments of Rome substitute formalism and "works" for true religion, and dispense with the necessity of evangelical motives to obedience; they therefore cannot be productive of either godliness or morality.

Q. 4. *What other elements in the religion of Rome confirm this evil tendency?*

A. The Confessional, the Conventual system, and the Celibacy of the clergy—all which multiply the inducements to sin a thousand fold.

Q. 5. *Quote authority in proof.*

A. Dr Achilli, in his letter to Gregory XVI., said:—"Who is there that, having fulfilled that rite of yours, does not feel persuaded that he has settled his accounts, to open them again with equal extravagance? Let facts convince you. Where are the greatest number of robbers, traitors, adulterers, if not in the midst of your Catholics? And why? Because it costs them nothing to cast themselves at the feet of one of your plenipotentiaries to cancel every iniquity."[2] This is the testimony of an ex-Confessor, and ex-Professor, who spent many years in the Church of Rome.

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[1] "Exposure of Popery," Dr William Anderson, p. 96.
[2] Achilli's "Dealings with the Inquisition," p. 61. See Appendix.

Q. 6. *Does Rome's code of morals, as laid down by her "saints" and divines, tend to morality?*

A. No. Rome's code of morality is that laid down by the Jesuits, and of which "Saint" Liguori is an authorised expounder. His writings condone theft and murder, if only committed for the good of the Church. In his "Moral Theology" the following things are declared lawful:—dissimulation,[1] equivocation,[2] doing evil that good may come,[3] the commission of any sin whatever if it prevent a greater sin being committed,[4] swearing falsely with mental reservation,[5] downright falsehood,[6] taking an oath without being bound by it,[7] and the right of the Church to release from any oath, however valid.[8] Scavini's Compendium of Liguori is now a text-book in Maynooth.

Q. 7. *What is the tone of morality which pervades the writings of such divines as Dens, Bailly, Delahogue, and others?*

A. It is so vile that it cannot be reproduced in English. Many of the chapters in these writings, if translated into English, would come under the class of obscene literature, and subject the bookseller to a criminal prosecution. In 1871, some extracts were published—the Latin and English being given in parallel columns; and a Protestant lecturer who circulated the book to exhibit the character of Rome's teaching was, for doing so, imprisoned in Winchester Gaol for fifteen months.

Q. 8. *Is it not true that the standard of morality is variable in the Romish Church?*

A. Yes; Cardinal Bellarmine declared that "If the Pope should err (*sic*) by ordering evil or prohibiting good, the Church would be bound to believe vice to be good and virtue evil."[9] The Canon law affirms:—"Possumus supra jus dispensare."[10]

Q. 9. *What proof is there that Rome's methods of advancing her interests are immoral?*

A. There is proof of this, (1) in the forgeries of the

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[1] "Moral Theology," p. 364.
[2] Ibid., pp. 365, 366.
[3] Ibid., p. 420.
[4] Ibid., pp. 424-427.
[5] Ibid., pp. 118-122.
[6] Ibid., p. 286.
[7] Ibid., p. 131.
[8] Ibid., p. 146.
[9] iv. 5.
[10] Decret. Eng. iii. 8, iv.

early Church; (2) in the misquotations of the Fathers, deliberately made, and persistently repeated; (3) in the false professions and promises made from time to time by the representatives of the Church; and (4) in the wilful misrepresentations of Scripture and history by writers of acknowledged authority in the Church. Rome is "honeycombed" with dishonesty and falsehood.[1]

Q. 10. *Mention some of the cases of forgery.*

A. The following are notorious:—The Donation of Constantine, the Letter of Peter, the Isidorian Decretals, and the Dominican Forgeries.

Q. 11. *What was the "Donation of Constantine"?*

A. It was a document which purported to have been drawn up by that Emperor in 324, investing the Popes of Rome with the rights of sovereignty over Rome and much adjacent territory. It was published for the first time in the middle of the eighth century, for the purpose of advancing the power of the bishops of Rome. Attached to the publication of it was the fable that it was granted by Constantine on the occasion of his being baptised at Rome by Pope Sylvester, as a grateful return for his having been cured of leprosy by the baptismal water. This tale is inserted in the Breviary to this day. The evidence of history proves that Constantine was never afflicted with leprosy, and he was not baptised till on his deathbed. The "Donation" ascribed to him was a forgery. This is admitted now on all hands.

Q. 12. *What was the "Letter of Peter"?*

A. It was a production of the same century. Pope Stephen III. desired the aid of Pepin, King of France, against the Lombards, and to enforce his appeal he sent him a letter purporting to have been written by the Apostle Peter. The artifice, of which Fleury the Romish historian says that it was "an artifice without parallel before or since," was so successful, that Pepin assisted Stephen, and conferred on him the government of more

[1] Littledale's "Plain Reasons against joining the Church of Rome," pp. 112-126.

than twenty cities. It was in this fashion that the Popes of Rome first became sovereigns.

Q. 13. *What were the "Isidorian Decretals"?*

A. They were a collection of spurious Letters and Decrees of Popes, the design of which was to promote the advancement of the Papal power. They were fabricated in the west of Gaul, and eagerly seized on by Pope Nicholas I. at Rome, for the support of new claims put forward by him. When their genuineness was questioned, Pope Nicholas pretended that the Church had had them a long time in possession in her archives. The forgery, though it was of the clumsiest character, was most successful. It was followed by the "Decretum of Gratian," of which it is said that "there is scarcely another book so chokeful of gross errors, both intentional and unintentional."[1]

Q. 14. *What were the "Dominican Forgeries"?*

A. They were a catena of spurious passages, composed by a Dominican monk, and pretended to have been taken from Greek Councils and Fathers, with the view of convincing the Greeks of Papal claims which they were unwilling to admit. Pope Urban quoted these newly invented texts, which were affirmed to be eight hundred years old, to prove to the Greeks his supremacy as Pope.

Q. 15. *Was not this forgery specially helpful in the building up of the Romish System?*

A. Yes. It was accepted by "Saint" Thomas Aquinas (in his probable ignorance, as he knew no Greek), and incorporated into his work against the claims of the Greek Church. It was on these forgeries that Aquinas founded the doctrinal structure of the Papal system, with its two leading pillars—the Pope an infallible teacher and absolute ruler; and it was this work, founded on forgeries, which Pope John XXII. declared in his bull of canonisation to have been written by the special inspiration of the Holy Ghost, and to contain no error.[2]

Q. 16. *Mention a notorious case of forgery on the part of*

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[1] "The Pope and the Council," by Janus, pp. 94, 143.
[2] Ibid., pp. 264, 265.

the Jesuits, for which the Church of Rome may justly be held responsible.

A. At Brest, in 1701, the Jesuits, through Father Chauvel, the proctor of one of their establishments, by treachery and forgery robbed Ambrose Guys of the large sum of more than three million pounds. After a long protracted trial the king condemned them to restore the money to Guys' heirs, but the Jesuits were sufficiently cunning and powerful to hinder the execution of the judgment, and the money was never paid. Chauvel on his deathbed confessed all the details of the robbery.[1]

Q. 17. *Do not Romish Ecclesiastics indulge in misquotations of the Fathers?*

A. Yes; there are many cases of this, of which one may be mentioned. Cardinal Wiseman, in one of his lectures,[2] quotes a lengthened passage from Athanasius in favour of the worship of Mary. The passage is spurious from beginning to end; even in the preface of the book from which he quotes, the editors (Benedictines) say, "That this discourse is spurious, there is no learned man who does not adjudge."[3]

Q. 18. *Mention a case of false promises made by the representatives of the Church of Rome.*

A. One of the most memorable was that made to John Huss. In 1415, when summoned before the Council of Constance for heresy, he received a safe conduct, "to pass, sojourn, stop, and return freely and securely"; and on going to Constance, in face of this promise he was condemned by the Council, and burned as a martyr. This was in keeping with the decree of the Council of Constance, that "no faith is to be kept with heretics." Innocent III. said that "faith is not to be kept with him who does not keep faith with God."[4]

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[1] Speech of M. de la Chalotais to the Parliament of Bretagne in 1761. "Glimpse of the Great Secret Society," pp. lxxiv., lxxv.

[2] Lectures, Vol. II., p. 108.

[3] For a collection of such misquotations the reader is referred to Faber's "Difficulties of Romanism," and "Roman Misquotations," by Rev. R. T. P. Pope.

[4] Quoted by Littledale in "Plain Reasons against joining the Church of Rome." See Appendix.

Q. 19. *Mention a case of false professions on the part of the representatives of the Church of Rome.*

A. When Romanists were anxious to obtain the endowment of Maynooth, and the granting of the Roman Catholic Relief Bill, they made professions on a stupendous scale. They repudiated the deposing and absolving decrees of the popes; they declared that they did not believe the Pope infallible, or that he had any right to interfere with the civil government of the country; they gave the most solemn assurance that such doctrines as keeping no faith with heretics were obsolete; and they promised that they would not at any time exercise their privilege "to disturb or weaken the Protestant religion." Every one of these professions was afterwards demonstrated to have been false, for they were all belied as soon as the objects to be served by them were accomplished. The dishonesty was virtually admitted by Newman, who said that "no such pledge given by Roman Catholics is of any value, to which Rome herself was not a party."[1] Gladstone declared that "the English and Irish penal laws against Roman Catholics were repealed on the faith of assurances that *have not been fulfilled.*"[1]

Q. 20. *Is not dishonesty of profession a part of Rome's historic policy when she sends her emissaries into Protestant countries?*

A. Yes. Hallam says:—"Many priests travelled the country in various guises, and assumed the character of Protestant preachers, . . . and mingled with the Anabaptists and other sectaries, in hope of both exciting dislike to the Establishment and of instilling their own tenets."[2]

Q. 21. *Prove the immorality of Rome in the matter of mutilating and mistranslating Scripture.*

A. In the majority of her Catechisms, in the "Garden of the Soul," in Liguori's "Instructions," and in other text-books, she has wholly suppressed the Second Commandment. In the Bordeaux Testament, a copy of which

[1] "Vaticanism," p. 39.
[2] "Constitutional History," c. iii., Vol. I., pp. 121, 122.

is to be seen in the library of Trinity College, Dublin, the following gross mistranslations appear:—"Now as they offered unto the Lord the *sacrifice of the mass*";[1] "But he shall be saved as to himself, yet so as by the *fire of purgatory*";[2] "But they who are joined by the *sacrament of marriage*";[3] "There is a sin that is not mortal, but *venial*."[4]

Q. 22. *Give a specimen of dishonest translation in recent times.*

A. Father Devine, in his "Eutropia," in order to disprove the fact that Jesus was not subject to Mary at Cana, says that the words τί ἐμοὶ καὶ σοὶ ("What have I to do with thee?") "mean a good-bye to some person respected, loved, honoured"; and he adds, "He bade her then good-bye, for He began His mission, and ceased to live with her in Nazareth." After giving this rendering, this author sagely concludes:—"It is sad to see people build their faith on the Scriptures, and at the same time know nothing about the languages in which they are written."[5]

Q. 23. *Give a specimen of Rome's misquotation of Scripture.*

A. Keenan, in his Catechism, quotes Rev. xxii. 8, "John fell down to adore before the feet of the angel," to prove the worshipping of saints and angels, and he suppresses the words that follow, "See thou do it not, for I am thy fellow-servant." Dr Doyle, in his "Abridgment of Christian Doctrine," commits the same dishonesty. Devine, in his "Eutropia" just mentioned, represents Paul as saying, in 1 Cor. xv. 9, that "he endured hardships, shipwrecks, and prisons, when a saint, because he persecuted the Church."[6]

Q. 24. *Do not we find Romish writers misrepresenting history?*

A. Yes. Keenan's Catechism contains the choicest collection of unabashed falsehoods to be found in any book. The following are a few:—"The men who

[1] Acts xiii. 2.
[2] 1 Cor. iii. 15.
[3] 1 Cor. vii. 10.
[4] 1 John v. 7.
[5] pp. 323, 324.
[6] p. 288.

founded Protestantism were men of the most licentious character." "The Albigenses taught that there were two Gods and two Christs, they repudiated marriage, and denied all the sacraments, as well as the resurrection of the body." "The Wickliffites maintained that man must sin, and that God approves of sin." "Luther was an immoral character, an apostate, a wholesale vow-breaker, a sacrilegious seducer . . . he invented a thing called justifying faith to be a sufficient substitute for all painful religious works . . . he told men to believe in the merits of Christ as certainly applied to them, and live as they pleased, to indulge every carnal passion without even the restraints of modesty." "Calvin bore the penal mark of shockingly immoral practices." "Cranmer was the greatest monster that ever disgraced Christianity in all the sacrileges and murders he committed, his name should be everlastingly execrated; the cold-blooded, impious, blasphemous caitiff expired amidst the flames he had himself kindled." "Knox was a convicted hypocrite, a hoary hypocrite . . . he was directly connected with the murder of Rizzio . . . with others he plotted the death of Darnley . . . Knox and Craig, with the leading reformers in Scotland, were all religion without, and real demons within."[1] These lies were all endorsed by four mitred bishops of the Romish Church.

Q. 25. *Mention a case of misrepresentation by one of higher authority than Keenan.*

A. Cardinal Newman, in his "Callista: a Sketch of the Third Century," while pledging himself to adhere to facts, teaches, contrary to fact, that Mary was called *Advocata*, and worshipped, in earliest antiquity.[2]

Q. 26. *Are not Romanists guilty of misrepresenting Protestant doctrine?*

A. Yes. Di Bruno attributes to Protestant Churches the following doctrines, which are not avowed by any Protestant Church:—"That the grossest sins do not hurt the elect . . . that God is the author of sin . . .

[1] "Controversial Catechism," pp. 13, 16, 17, 28, 30, 31, 39.

[2] Littledale's "Plain Reasons against joining the Church of Rome."

that God sees no sin in believers . . . that good works are hurtful to justification . . . that all sins are equally sinful . . . that it is a matter of indifference which Christian religion you profess."[1] These misrepresentations were endorsed by Manning.

Q. 27. *Do not Romanists misrepresent their own doctrines for Protestant readers?*

A. Yes. Di Bruno endeavours to explain *away*, in an unpopish sense, such doctrines as the worship of Mary, priestly absolution on condition of attrition, works of supererogation, the doing of evil to promote the interests of the Church, and exclusive salvation.[2] In the same way Keenan affirms that the Church of Rome never had any connection with the Inquisition,[3] and that "Catholics do not forbid the reading of the sacred Scriptures, but only the abuse."[3]

Q. 28. *Do not Romanists contradict each other in their zeal to defend their doctrines against Protestantism?*

A. Yes. Di Bruno, *e.g.*, affirms that the Pope, apart from the bishops, is infallible, adding that "Some people wrongly imagine that this dogma is a new doctrine . . . they might, with as much show of reason, assert that the dogma which teaches the existence of a personal God is a new dogma."[4] On the other hand, Keenan declares that to say that "Catholics believe the Pope in himself to be infallible, is a Protestant invention, and no article of the Catholic faith . . . for no decision of his can oblige, unless it be received and enforced by the bishops of the Church."[5] Such discordant statements, the one writer being sustained by four bishops, and the other by a cardinal, show that Rome's certified teachers can shape the Church's doctrines according to circumstances—a thing not compatible with common honesty.

Q. 29. *Do not Romish disputants frequently falsify facts and quotations?*

[1] "Catholic Belief," pp. 132, 134.
[2] Ibid., p. 216.
[3] "Controversial Catechism," pp. 214, 217.
[4] "Catholic Belief," pp. 38, 131.
[5] "Controversial Catechism," p. 112.

A. Yes. Dr Blakeney records several cases of glaring dishonesty on the part of priests with whom he had public discussions; he cites in full the remarkable case of Gawthorn, a Romanist, who, to serve his purpose in a correspondence with the Archbishop of Canterbury, pretended to be a Protestant.[1] Mr French was convicted by Dr Cumming of the falsification of a quotation, in the famous Hammersmith Discussion.[2] The same quotation had been used in a similiar way by Father M'Guire a few years before.

Q. 30. *Do the lives of popes, and priests, and people bear favourable testimony to the morality of Rome?*

A. No. It is admitted, cheerfully and thankfully, that there have been earnest Christians and stern moralists in the Church of Rome, but they have been such in spite of the teaching of their Church. The fact is notorious that the lives of many popes, of multitudes of priests, inmates of monastic houses, and members of the Church, have been flagrantly immoral.

Q. 31. *Prove this in regard to the popes.*

A. Cardinal Baronius says that "St Peter's chair held the greatest monsters of the age. . . . Lust claimed everything to itself. . . . How many monsters, horrible to behold, were intruded into that seat which is reverenced by angels! With what filth was it her fate to be besprinkled, with what stench to be infected, with what impurities to be defiled."[3] At the opening of the Council of Trent, Bishop Coriolano Martorano of San Marco gave a description of the Italian cardinals, "perfectly shocking"; he spoke of "their bloodthirsty cruelty, their avarice, their pride, and the devastation they had wrought in the Church."[4] Luther exclaimed, on his visit to Rome, "If there be a hell, Rome is built on it; it is an abyss from whence all sins proceed."

Q. 32. *What of the priests and religious orders of Rome?*

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[1] "Popery in its Social Aspect," pp. 53-56, 15-17. See Appendix.
[2] Report, pp. 381-382, 428.
[3] "Annales Ecclesiastici," Antverpiæ, 1603, p. 7, An. iv.
[4] "The Pope and the Council," by Janus, pp. 365, 366.

A. According to the testimony of Romish historians, the priests and monks of Rome have been notorious for their immorality. As for those of the present day, the testimony of those who have left them is altogether unfavourable. Rev. T. Connellan, speaking of the present priesthood in Ireland, says:—"Any lingering rays of faith in Rome which remained, were soon dispelled by what I have known of the private lives of the clergy."[1]

Q. 33. *Quote testimony in regard to the state of morals among the religious orders in Italy.*

A. In his letter to Gregory XVI. Dr Achilli says:—"Who are generally the most wicked persons in every locality? Priests and nuns. Whatever iniquity, wickedness, and abomination, has ever existed upon the earth, you will find among them. And oh, how great are the horrors of the cloisters where ignorance and superstition, laziness, indolence, calumny, quarrels, immorality of every description, not only live but reign."[2]

Q. 34. *Is it not true that there have been immoral men in Protestant Churches?*

A. Yes. But (1) when immoral men are discovered in Protestant churches, there is express provision made for their removal; this is specially the case in Presbyterian churches. Whereas immoral men are tolerated in the Romish Church; when their immoralities become too much of a scandal they are transferred to office in other parts where these are unknown. (2) The immorality of many of the popes has never been a bar to their authority as infallible heads of the Church. Morality must be at a discount in a Church that tolerates the very grossest immorality in its supreme head and guide.

Q. 35. *Mention any acts that throw light on Pontifical conceptions of morality.*

A. It is affirmed by Achilli that many of the cardinals at Rome are unbelievers;[3] and for this they have Papal warrant, seeing that Leo X. declared the religion of Jesus

[1] "Hear the other Side," p. 53. See Appendix.
[2] "Dealings with the Inquisition," p. 62.
[3] Ibid., p. 153.

to be a *fable*. In the City of Rome houses of ill-fame were actually licensed by "their holinesses the popes," and the wages of iniquity drawn therefrom went to supplement the revenue of the Viceroy of heaven. Pope Sixtus IV. established these haunts of vice, and patronised them.[1] In the present day, gambling has the Papal sanction in the City of Rome; Pius IX. specified the Lottery as a feature of his government, and appointed the Sabbath for the ceremony of the Pontifical raffle.[2]

Q. 36. *What is Rome's answer to the charge of Papal immorality?*

A. Mr French, of the Hammersmith discussion, while admitting the charge, contended that "We must all renounce the idea of religion if we expect to find the Church unpolluted by bad persons" . . . for "there was one bad one among the apostles," and Caiaphas, who was high priest, "voted for the death of the blessed Redeemer."[3]

Q. 37. *Is this answer sufficient?*

A. No. The Church of Christ disowns both Judas and Caiaphas, and all "bad persons"; but the Church of Rome does not disown her immoral Popes, she continues to regard them as the infallible vicegerents of God, and she styles each of them "his holiness," "Lord God the Pope."

Q. 38. *What feature in the constitution of the Church of Rome prepares us for a low degree of morality among her people?*

A. The fact that immorality is no bar to membership. A baptised Romanist, who professes his acceptance of the doctrines of the Church, gives the necessary attendance on the sacraments, and avows his submission to the Pope, is, no matter how irregular his manner of life, *ipso facto*, a member of the Church. Bellarmine said that "reprobi, scelesti, et impii" (as such) may be members.

Q. 39. *Does the state of morality in Roman Catholic countries reflect credit on the Church?*

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[1] Elliott's "Delineation of Romanism," p. 483.
[2] "Discorsi del Sommo Pontefice Pio IX."
[3] Report, pp. 420, 421.

A. No. The percentage of immorality and crime is far higher in Roman Catholic countries and communities. The prison population in Italy is relatively three times as great as the prison population in Britain;[1] and the proportion would be much greater if the surveillance in Italy were such as it is in this country. Macaulay considered, in 1838, that "the States of the Church were the worst governed in the civilised world."[2] Dean Alford said that "Rome was the worst city in the civilised world . . . its moral and religious state was a foul blot on modern Christendom, and hardly to be paralleled even among the darkest passages in the history of our race"[3]—this, while the Pope was the sovereign of Rome. Mr Gladstone said, in 1875, that "crime in Rome had diminished 22 per cent. after the removal of the Papal power."[4]

Q. 40. *Indicate the proportion of great crimes in some of the countries in Europe.*

A. Taking the crime of murder there was in England (1876) one for every 187,000 of the population, in Holland one for every 168,000, in Russia one for every 10,000, in Austria one for every 4,113, and in Rome one for every 750.[5] Taking the crime of illegitimacy, 46 births per 1,000 in England, 194 in Rome, 268 in Paris, and 449 in Vienna, are illegitimate.[6]

Q. 41. *Indicate the difference, in the matter of crime, between Protestant and Romish communities in the United Kingdom, beginning with Scotland.*

A. In Scotland there were in prison on 31st March 1893, 2571 criminals, of whom 1604 were nominally Protestant, and 967 Roman Catholic;[7] so that while Romanists were less than 1 in 11 of the population they supplied more than 1 in 3 of the criminals.

Q. 42. *Give the figures for England.*

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[1] "Mulhall's Statistics," 1892, p. 163.
[2] Letter from Rome. See Appendix.
[3] "Letters from Abroad," pp. 73, 74, 77, 134.
[4] *Quarterly Review*, 1875.
[5] *Montreal Witness*, 4th April 1876.
[6] "Chambers' Encyclopædia." See Appendix.
[7] "Report of the Commissioners of Prisons for Scotland," 1892-93.

A. The Prison Commissioners do not now report the religious persuasion of the prisoners in England, but the Report for 1892-93 brings out the fact that more than a twelfth part of the crime in England is committed by natives of Ireland.[1] The Parliamentary Return issued in 1872 gave the total commitments for that year as 146,146, of whom 107,565 were Protestants, and 38,581 Roman Catholics; so that while Romanists were only 1 in 20 of the population, they furnished 1 in 4 of the criminals.[2]

Q. 43. *Give the figures for Ireland.*

A. The total commitments in Ireland for 1892-93 were 34,583, of whom 5457 were Protestants, and 27,870 Roman Catholics;[3] so that while Romanists were 76 per cent. of the population, they supplied 80 per cent. of the criminals.

Q. 44. *Mention several facts that make the figures in regard to Ireland more significant.*

A. During the last half century the Roman Catholic population in Ireland has diminished gradually from above six millions to three and a-half millions: during the same period monks, nuns, and Romish institutions have been steadily multiplying, and at the present time priests are to be found as chaplains in every prison; yet, in spite of these facts, crime has been on the increase among the Roman Catholic population.

Q. 45. *If the same proportion of criminals were supplied by the Roman Catholic as by the Protestant community, how would it affect the aggregate of prisoners in the three kingdoms for the year?*

A. It would reduce the number by 56,000. In Scotland the Roman Catholic community, instead of supplying 19,000 (which is their proportion of the total commitments for the year based on the daily average) would supply about 3100. In England, instead of 36,000 they would supply less than 6000. In Ireland, instead of 27,870, they would supply about 17,700. In other words, the Church of Rome is chargeable annually with an excess of crime

[1] "Report of the Commissioners of Prisons for England," 1892-93.
[2] "Monthly Letter of Protestant Alliance," July 1873. See Appendix.
[3] "Report of the Commissioners of Prisons for Ireland," 1892-93.

in the three kingdoms to the extent of above 56,000 criminals.[1]

Q. 46. *What is the relative proportion of crime in such large cities as Glasgow, Liverpool, and Belfast?*

A. In Glasgow, Romanists claim to be 1 in 6 of the population—which is doubtful—and in 1893, out of 560 criminals, 215, or more than 1 in 3, were Roman Catholics.[2] In Liverpool, prior to 1877, when the prison received prisoners from the city only, the Roman Catholic population, though less than 1 in 6, supplied 4 in 6 of the criminals. At present the prison embraces a wider area of reception, as it includes a considerable part of S.W. Lancashire, Birkenhead, and the Wirral district of Cheshire and Flintshire in North Wales, in which the Roman Catholic element is small as compared with the Protestant population, yet the daily average of prisoners drawn from the Roman Catholic community is considerably more than half the total number of prisoners.[1] During the three years ending March 31, 1892, the daily average of Protestant prisoners was 329, and of Roman Catholic prisoners 480. In Belfast, Romanists are 26·3 per cent. of the population, and they supply 54·7 of the criminals.[3]

Q. 47. *What is the relative proportion between Protestants and Romanists among the juvenile delinquents admitted into Reformatories in the United Kingdom?*

A. On 31st December 1892 the Roman Catholic juvenile delinquents in England were more than 1 in 5;[4] in Scotland they were more than 1 in 4;[4] in Ireland they were about 9 in 10.[5] These figures show a state of juvenile crime much in excess of the proportion of Romanists in the population.

Q. 48. *What is the relative number of reconvictions in the*

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[1] See Appendix.

[2] "Prison Commissioners Report." See Appendix.

[3] City Census Returns, 1891. "General Prisons Board," Ireland, 1892.

[4] "Reformatory and Industrial Schools Report for Great Britain," 1893.

[5] Ibid. for Ireland.

case of juveniles who have been in Protestant and Roman Catholic Reformatories respectively?

A. The reconvictions after discharge from Protestant Reformatories in England for the three years 1888, 1889, and 1890 were, for boys, 11·5 per cent., and girls, 5 per cent.; and from Roman Catholic Reformatories they were, for boys, 23·6 per cent., and girls, 6 per cent. In Scotland, for the same years, the reconvictions from Protestant Reformatories were, for boys, 12·6 per cent., and girls, 4 per cent.; and from Roman Catholic Reformatories they were, for boys, 16 per cent., and girls, 5 per cent.[1]

Q. 49. *Mention two facts which demonstrate that the preceding figures present an underestimate of the Church of Rome's responsibility for crime.*

A. (1) Many of the criminals reckoned as Protestants are not Protestants, for they have no church connection whatever. Whereas the Roman Catholic prisoners are really Roman Catholics, having a connection with the Romish Church, being under the surveillance of the Romish priesthood, and enjoying the advantage of the *opus operatum* of the Romish sacraments. (2) The criminal statistics of Ireland, though they reveal a considerable leniency in dealing with crime compared with Scotland or England, would be more serious than they are if that country were under a Roman Catholic rather than a Protestant Government.

Q. 50. *Furnish proof of the second of these facts.*

A. In such Protestant counties in Ireland as Antrim, Armagh, Down, Londonderry, and Tyrone, the proportion of police required is 11 to every 10,000 of the population; in such Roman Catholic counties as Galway, Westmeath, Limerick, Tipperary, and King's County, the proportion is from 41 to 46 to every 10,000.[2]

Q. 51. *Does not this excess of crime among Romanists entail heavier taxation?*

A. Yes. In Scotland it involves an extra cost to the

[1] "Reformatory and Industrial Schools Report for Great Britain," 1893.

[2] Reports on "Irish Criminal and Judicial Statistics." See Appendix.

nation of over £17,000.[1] In England, on the basis of the statistics of 1872, it involves an extra cost of over £75,000. In Ireland, according to the Parliamentary Report, No. 3355, the sum expended in repressing crime in 1881 was £733,585 more than the sum expended on an equal proportion of the population of England and Wales.[2]

Q. 52. *Apart from indictable offences, what is the influence of Romanism on the morals of the community?*

A. It is unfavourable. Among no class is there less respect for the Sabbath than among Romanists. After Mass the people are at liberty to spend the remainder of the day as they please; and in some places the priests join the people in their amusements.[3] At the Jesuit College of Stonyhurst matches "usually take place on Sundays in the summer."[4] In Ireland and America the liquor saloon is mostly in the hands of Romanists.[4]

Q. 53. *Is the desecration of the Sabbath sanctioned by the authority of the Church?*

A. Yes; Rome makes as free with the fourth as with the second commandment. Liguori, the canonised saint, says:—"The Pope can decree that the observance of the Lord's Day should continue only a few hours." And again, "It appears to be lawful for a good and public cause of necessity or joy, to prepare garments, theatres, and such like; we allow even bull fights, provided that such things cannot be done on an ordinary day."[5]

Q. 54. *Mention a fact which throws a strong side light on the manner in which Rome regards the crime of murder when committed by her people in certain circumstances.*

A. Monsignior Persico divulged the fact, when on his mission to Ireland in 1887, that it was the practice of many priests, in celebrating Mass, to pray for the Phœnix Park assassins.[6]

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[1] See Appendix.
[2] Reports on "Irish Criminal and Judicial Statistics," 1882.
[3] "Fifty Years in the Church of Rome," by Pastor Chiniquy.
[4] *The Month*, September 1893, p. 53. See Appendix.
[5] "Handbook of Popery," Book Society, London, t. iii., p. 4, n. 265, p. 2, n. 304.
[6] *Daily Chronicle*, 22nd September 1887. See Appendix.

Q. 55. *Does not the Church of Rome contribute as much to pauperism as she does to crime?*

A. Yes. Romish countries are proverbial for their swarms of beggars. In Glasgow, Roman Catholics supply about one in three of the inmates of the City Poorhouses. In Dundee, where Romanists are less than one in five of the population, they furnish nearly a half of the paupers.[1]

Q. 56. *Summing up the foregoing evidence, does the Church of Rome stand Christ's test?*

A. No; she has never been the friend of morality. Her doctrines and rites, the express teaching of her divines, the godless example of many of her popes, the laxity and impurity of her orders, the criminal lives of multitudes of her priests and masses of her people, and her very constitution, which admits immoral characters within her pale—all testify against her. She answers to the inspired description:—"That Wicked . . . whose coming is after the working of Satan . . . with all the deceivableness of unrighteousness . . . speaking lies in hypocrisy, having their conscience seared with a hot iron." . . . "That great city, which spiritually (for vileness and licentiousness) is called Sodom."[2]

CHAPTER XXXVII.

The Progress of the Church of Rome.

"For peace they do not speak at all;
But crafty plots prepare
Against all those within the land
That meek and quiet are."—Ps. xxxv. 20.

"Of whom a man is overcome, of the same is he brought in bondage."—Peter.[3]

Q. 1. *Is the Church of Rome making progress in this country?*

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[1] See Appendix.
[2] 2 Thes. ii. 8-10; 1 Tim. iv. 2; Rev. xi. 8.
[3] 2 Pet. ii. 19.

A. She is not progressing in numbers proportionally with the increase of the population; but in agencies, organisations, and political influence, she is advancing steadily.

Q. 2. *Prove that she is not making progress in numbers.*

A. In the beginning of this century the population of the three kingdoms was about fifteen and three-quarter millions, of whom four and a-quarter were Romanists; in 1891 it was thirty-seven and three-quarter millions, of whom not more than five and a-half were Romanists. Protestants, therefore, have increased in this country during the present century 180 per cent., while Romanists have increased only 25 per cent.; or, to put it in another form, Protestants have increased from five-sevenths to six-sevenths of the entire population, while Romanists have decreased from two-sevenths to one-seventh.

Q. 3. *Is the Church of Rome making progress in numbers throughout the world?*

A. She is not making progress commensurate with the increase of the population. A century ago the Roman Catholic population of the world was about 100 millions, and the Protestant population 44 millions; at the present time the Roman Catholic population of the world is about 195 millions, and the Protestant population 200 millions. The Church of Rome is now in a minority, not only when compared with the Protestant and Eastern Churches put together, as has long been the case, but in a minority when compared with the Protestant and Reformed Church alone. She has now less right than ever to be called the "Catholic" or "Universal Church."[1]

Q. 4. *What is the proportion of Roman Catholics among the English-speaking populations of the world?*

A. It is less than a ninth. The total English-speaking population of the world is 101·4 millions; and of these, 90 millions are Protestant, and 11·4 Romish.[2]

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[1] "Presbyterianism and the Reformed Church Catholic," by Dr Bannerman, pp. 50, 51.

[2] For details and authorities see "Political Issues of the Nineteenth Century," by J. L. J., Swan Sounenschein, Lowrey & Co., London, 1886.

Q. 5. *What is the proportion of Roman Catholics in each of the three kingdoms at the present time?*

A. In Scotland it is scarcely one in eleven, being 365,000 in a population of 4,063,452; in England it is one in twenty, being 1,500,000 in a population of 29,403,346; in Ireland it is three out of four, being 3,547,307 in a population of 4,638,169.[1]

Q. 6. *Give the explanation of the large number of Romanists in Scotland and England, where the population has been mainly Protestant since the Reformation.*

A. It is to be explained chiefly by the great influx into both countries of Romish immigrants from Ireland. During the years of the Irish famine, 1845-1854, the Romish population in England was more than trebled, and since then the large manufacturing towns of both countries have been constantly attracting great crowds of unskilled labourers from the Romish districts of Ireland.

Q. 7. *What movement in England also contributed to the increase of Romanists in that part of the kingdom?*

A. The Tractarian movement, which began in the Church of England in 1833. Its influences at first were Ecclesiastical, as it inaugurated a Romanising movement within the Church, but afterwards it supplied many perverts for the Church of Rome. Within the first twenty years no fewer than two hundred clergymen, and more than as many laymen had gone over to Rome.

Q. 8. *Has the Church of Rome been increasing in numbers in Ireland?*

A. No. In the gradual declension in the population of Ireland since 1861 (the year when it reached its highest point, 8,175,124) Romanists have suffered most. According to the Census Returns for the last thirty years, they have decreased since then by almost a fifth, while Protestants have decreased by only a thirty-seventh.

Q. 9. *Has the Church of Rome been increasing in numbers in the United States of America?*

A. Yes; Romanism is growing there with great

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1. "Statesman's Year Book," 1894.

rapidity In 1800 the Romish population was 100,000 it is now 8,277,039.[1] The latest statistics, however, show that between 1880 and 1890 the tide turned, and according to Roman Catholic authorities themselves, the members they have lost, together with their descendants, now number upwards of ten millions—considerably more than the present Romanist population. The actual gains of Protestantism in the States during the century have far exceeded those of Romanism.

Q. 10. *Has the Church of Rome been growing on the Continent?*

A. As a political power she has recently been gaining ground, but as a spiritual force she has been growing weaker. In Paris, out of 2,000,000 Romanists, only 100,000 partook of the Easter Communion in 1893, *i.e.*, only five out of every hundred, of whom four were women, and one a man. Or, to put it in another form, only one woman out of twelve, and one man out of fifty communicated at Easter; the chasm between the Church of Rome and the people has been growing wider and wider.[2]

Q. 11. *Indicate the extent of the increase in Romish agencies and institutions in Britain during the last half century.*

A. From 1851 to 1893 the priests, including bishops, have increased in Scotland from 123 to 367, chapels from 97 to 338, monasteries from 0 to 16, convents from 1 or 2 at the most to 38, and colleges from 1 to 5. In England during the same time the priests have increased from 835 to 2602, chapels from 586 to 1387, monasteries from 17 to 220, convents from 53 to 450, and colleges from 10 to 31. Besides these, the Church has called into existence, for her aid, guilds, confraternities, sodalities, leagues, young men's societies, and attractive associations of every kind for both sexes, and for all ages and conditions of people. Priests also are told off specially to look after the pauper

[1] "Sadlier's Catholic Directory" (1890), in "Our Country," by Dr J. Strong, p. 86.

[2] *English Churchman*, 19th October 1893.

and criminal classes, a large proportion of whom belong to the Romish communion.

Q. 12. *Indicate the extent of the increase in Ireland.*

A. Between 1834 and 1891 the priests increased from 2516 to 3502, an increase all the more remarkable considering that during those years the Romish population decreased nearly a half. Between 1861 and 1891 the monks in Ireland increased from 70 to 886, and the nuns from 2609 to 6651.

Q. 13. *What is the proportion of priests to Romanists in the three kingdoms?*

A. There are 6429 priests in the three kingdoms; that is, one priest to every 842 Romanists. In Ireland there is one for every 1010; in Scotland one for every 866; in England one for every 409.

Q. 14. *What is the explanation of the excess in England?*

A. It may be explained by three facts:—(1) Romanists in England are distributed over a wider area; (2) there is a concentration of priestly effort on the "conversion" of England at the present time; (3) the Romanising movement in the Church of England makes the field a more fruitful one.

Q. 15. *How is the remarkable increase in religious orders to be accounted for?*

A. Partly by the fact that monastic institutions have of late years been greatly suppressed in France, Spain, Italy, and Germany, and partly by the resolution on the part of the Romish hierarchy to use these banished orders in the crusade against British Protestantism.

Q. 16. *In what sphere has the Church of Rome made greatest progress in this country?*

A. In the sphere of political power and influence. (1) She has succeeded in materially influencing the legislation of the country, even to the extent of breaking down many of the safeguards of the Protestant throne and constitution. (2) She has succeeded in enriching herself, and multiplying her agencies, by means of enormous grants of money from the National Exchequer. In no country in Europe, not

even in Romish countries, does she enjoy such advantages as she enjoys in this country.

Q. 17. *In order to understand Rome's progress politically in Britain, state the position assumed by the nation toward the Papacy at the Revolution in* 1688.

A. At that time the nation, having come forth successfully from a long and bitter conflict with the Church of Rome, in which it had suffered much, resolved to constitute itself by constitutional law a Protestant nation, with a Protestant throne and legislature. To make these institutions secure against the inroads of the Papacy in all coming time, it fenced them around with bulwarks in the shape of laws excluding Romanists from all places of power and trust in the land.

Q. 18. *On what principle did it adopt such an uncompromising attitude?*

A. On the broad and intelligible principle, that as Romanists are, by their own creed, the subjects of a foreign power whose law to them is supreme, they are thereby disqualified for being citizens, and have no right to rule in the land. This disability is increased by the fact that the creed of Romanists is an essentially intolerant and persecuting creed.

Q. 19. *Prove this in detail.*

A. According to the creed of Romanists, the Pope, to whom their first allegiance is given, claims the right of supremacy over the British Sovereign; he claims the right to enforce his laws, even though they are in direct opposition to the laws of the kingdom; he claims the right to direct the minds and consciences of all Romanists, holding them bound to obey him at the peril of their souls; and in the past he has enforced these claims by the sword, the dungeon, and the stake, whenever and wherever he has had the power. Those who hold such a creed are rightly excluded from all share in the government of a free and Protestant country.

Q. 20. *Does this principle exclude Romanists from places of power because of their religious beliefs?*

A. Not in the sense in which the phrase "religious

beliefs" is usually understood. The opinion is entertained by not a few—and the correctness of it can be demonstrated from Scripture—that inasmuch as the religious beliefs of Romanists are dishonouring to Christ they disqualify them for places of power in a Christian land; but it was not on this ground that Romanists were excluded from political rights at the Revolution, or that they are excluded from certain posts of influence now.

Q. 21. *Is there any sense in which it may nevertheless be said that Romanists are excluded from political power because of their religion?*

A. Yes; the sense that it is their religion that binds them, neck and heel, to the throne of a foreign power. The religion of Rome is essentially "political"; the Church of Rome is a huge ecclesiastico-political organisation, a religio-civil despotism governed by a so-called infallible, and therefore irresponsible, head. Disloyalty on the part of Romanists is of necessity a part of their religion, and in that sense their religion disqualifies them for political power. For the nation to have acted in 1688 otherwise than it did would have been to have sold to the enemy the liberties it had so dearly won.

Q. 22. *Does this principle savour of injustice or persecution?*

A. No; it does not deny to Romanists one single natural right. It only denies them the spurious right which their creed claims of interfering with the rights and liberties of others. The law of self-preservation on the part of the nation demanded then, and demands still, the adoption of this principle.

Q. 23. *When was the first successful assault made by the Church of Rome on this position?*

A. It was when the Roman Catholic religion was established by the British Government in Canada.

Q. 24. *Was not the Church of Rome an established church in Canada when Britain took possession of that country?*

A. No. When Canada was ceded to the British Crown in 1763 the Treaty secured to the inhabitants the liberty of the Roman Catholic religion "as far as the laws of

Great Britain permitted," but it made no concession beyond that. By an Act, however, passed in the reign of George III. (14th cap. 88), the Romish Church was virtually established, for by that Act and subsequent legislation, not only was the Church formally acknowledged, and great prestige conferred on her, but the religious Orders of the Church were empowered to collect tithes and levy taxes, as they might deem necessary, and hold in mortmain, exempt from taxation, great tracks of valuable land.

Q. 25. *What is the result in the present day of this pro-Romish legislation?*

A. It is that in Quebec alone the Church of Rome owns not less than thirty million pounds worth of real estate—all exempt from municipal taxation—and she collects not less than two millions annually in tithes.[1] In the same way the Jesuits have made corresponding strides in political power and wealth; by the Jesuits Estates Bill, passed in 1888, they extorted the sum of £80,000 from the Province (Quebec) for estates that had been confiscated at the suppression of the Order, and to which they had neither legal nor moral right; and they obtained the restoration of the Laprairie Common, which had also passed by confiscation to the possession of the Crown in the same way. The Romish Cardinal is now honoured by being placed on an equality with the representative of the Queen.

Q. 26. *What was the next inroad made by the Church on the Constitution and Protestant securities of the nation?*

A. It was the obtaining of an Act in 1777, whereby public recognition and legislative encouragement were given to the Church in this country. This Act not only abolished the penal laws—some of which were indefensible, as they were but the extreme swing of the pendulum after long years of persecution—but it laid a strong basis for future operations, which Romanists were able afterwards to turn to the very best account.

[1] See 'Romanism in Canada," in *Protestant Standard* of Philadelphia, 8th November 1888, by Principal MacVicar, D.D.

Q. 27. *When did the Church of Rome succeed in first obtaining money from the funds of the nation?*

A. In 1795. That year, in answer to a pitiful appeal from Maynooth Roman Catholic College for money to aid in the training of priests, the Government voted a grant of £8000. This was the first actual surrender which the nation made to Rome after the Revolution, but it proved only a beginning, for by dint of an importunacy that knew no shame, and a reiteration of pledges never meant to be kept (as after events proved), that College has, from that time to this, received from the funds of the State more than a million pounds.

Q. 28. *Mention a fact that showed the unblushing persistency of Rome, and aggravated greatly the guilt of the nation in continuing the endowments to this institution.*

A. The pledges given by the bishops while they were pleading for the endowment were utterly ignored by them as soon as the endowment was obtained. The bishops, *e.g.*, promised that the Jesuitical and disloyal principles of Romanism would not be taught in that institution, whereas the very principles repudiated are the principles that have been taught all along until the present day. The guilt of the nation is aggravated by the fact that, in the face of this dishonesty and breach of faith, it not only continued the endowment, but afterwards increased it, and ultimately, by the gift of a capital sum, made it perpetual.

Q. 29. *What was the next demand made by the Church, and conceded by the Government?*

A. It was that Romanists should be admitted to the Legislative Chambers of the nation, to have a part in making laws for the country. In 1829, by the passing of the Roman Catholic Relief Bill, this demand was conceded.

Q. 30. *On what grounds was this concession vindicated by the Statesmen who made it?*

A. Principally on the following grounds:—(1) That it was demanded by the principle of Toleration; (2) that it was the best policy to tranquillise Ireland; and (3) that it was a measure of necessity to avert civil war.

Q. 31. *Did the principle of Toleration demand, or even warrant, the passing of such an Act?*

A. No. True Toleration grants to every man the rights of conscience in matters of religion, and such rights the members of the Church of Rome already enjoyed. But Toleration does not mean that there should be granted to any man or body of men power in legislation or administration which they might use, and which, according to their own creed, they would be bound to use, for the interests of a foreign Power, and without regard to the interests of the community and the State. In other words, it is a perversion of the principle of Toleration to turn it into a lever whereby the Pope of Rome may be exalted to absolute supremacy in the British Isles.

Q. 32. *Quote high authority bearing on this view of the case.*

A. The author of the "Vatican Decrees" and "Vaticanism"[1] demonstrated that Rome requires her members to "forfeit their moral and mental freedom, and place their loyalty and civil duty at the mercy of another," and that in the case of a conflict between the Queen and the Pope, they will "follow the Pope, and let the Queen shift for herself." This statement, read in the light of the Pontifical claims, and of the facts of history, both ancient and modern, disposes of the misunderstood plea of Toleration.

Q. 33. *Was the passing of the Roman Catholic Relief Bill the proper policy for tranquillising Ireland?*

A. No. The remedy was not adapted to the disease, and it failed accordingly. Ireland has not been tranquillised. Its disturbed condition was due to two causes:—(1) as far as the sufferings of the people were concerned, it was due partly to unjust economic laws, and partly to the ignorance and want of thrift among the people themselves—faults which Popery made no effort to remove. As this state of matters preceded the introduction of Protestantism into Ireland it had nothing to do with contending creeds. (2) As far as religious animosities were

[1] "Vatican Decrees," pp. 4, 61; "Vaticanism," p. 17.

concerned, it was due to the influence of priests and paid agitators—as it is still. For such a state of matters a Roman Catholic Relief Bill was no remedy

Q. 34. *Was this Bill a necessary measure to avert war?*

A. Such a reason was unworthy of a prime minister who was both a soldier and a statesman. (1) It disclosed a weak-kneed policy, for the agitation demanding the measure was only bluster and noise: a firm hand would have settled the question of civil war. (2) It was a short-sighted policy, for its advocates failed to perceive that the object of the Romanists was ascendancy, and that the Emancipation Bill, instead of satisfying the priests, would only provide them with a stepping-stone to further demands. (3) It was a selfish and unpatriotic policy, for it handed down to a coming generation as a legacy a struggle which the statesmen of that day were unwilling to face.

Q. 35. *Did the Church of Rome, when she obtained this Bill, cease making demands on the nation?*

A. No. She became more clamorous than ever, and her demands became much more exhorbitant. Bills were continually being pressed by them on parliament, in which formal expression was given to the demands of the priesthood.

Q. 36. *What was the next great concession made?*

A. It was the legal permission, given in 1846, whereby the Pope was declared to be at liberty to introduce Papal Bulls into the country.

Q. 37. *Wherein lay the significance of this concession?*

A. A Papal Bull is the formal promulgation of the law of the Pope both as a spiritual ruler and a temporal sovereign; and for centuries the introduction of any such document from Rome into this country was forbidden by British law. By the measure passed in 1846, however, this prohibition was withdrawn. The granting of this favour, in the face of all the mischief that Papal Bulls had wrought in the kingdoms of Europe, was a virtual acknowledgment of the Pope's claim to make laws for, and administer them among, Romanists in Britain, as his own subjects.

Q. 38. *What was the next forward step taken by the Church of Rome in this country?*

A. Passing by measures that secured the removal of restrictions on the Jesuits and other Romish orders, Rome's next move was the introduction of the hierarchy into England in 1851, and into Scotland in 1878.[1]

Q. 39. *What was the significance of this step?*

A. By it the Pope divided England and Scotland into districts, termed dioceses; over these districts he ordained bishops to whom belonged the double character of spiritual overseers and civil magistrates; and to these bishops, on whom he conferred territorial titles, he appointed the duty of administering, with all authority and to the extent of their power, the Canon Law of the Pope.

Q. 40. *Was not this step both dishonest and illegal?*

A. Yes. It was dishonest, because it was in direct violation of promises given when previous concessions were made. It was illegal, because it was an invasion of the supremacy of the Queen, and an assumption of the supremacy of the Pope, as if the souls and broad acres of Britain belonged to him.

Q. 41. *Is this an exaggerated view to take of the Papal Aggression?*

A. No It is Cardinal Manning's and Rome's interpretation. He said, "The Royal Supremacy has perished, and the supremacy of the Vicar of Jesus Christ re-enters England full of life."[2]

Q. 42. *Was there no action taken to prevent this arrogant procedure?*

A. The only action taken was the passing of an Ecclesiastical Titles Act, which made it unlawful for the Romish Bishops to assume the territorial titles. Had this Act been faithfully carried out it would have foiled the design underlying the Papal Aggression, but the Romanists induced the Government to take away the sting of the Act by abolishing the penalty. The Romish Hierarchy

[1] See Chapter on the Supremacy of the Pope.
[2] "Essays on Religion," p. 19.

accordingly is in unrestricted activity in the British Isles, and by means of his territorial bishops the Pope's rule and Canon Law are established in Britain.

Q. 43. *Has not the Romish Church gained in prestige since the introduction of the hierarchy?*

A. She has. (1) Her Cardinals, being regarded as princes, though of Vatican manufacture, have accorded to them a rank next in order to that of the Royal family; and the titles of her prelates are honoured in the highest circles as the genuine article. (2) Her archbishops are the recipients of honorary degrees from Protestant seats of learning.

Q. 44. *Furnish proof of the first of these statements.*

A. The late Cardinal Manning, with the joint approval of Mr Gladstone and Lord Salisbury, was placed next to the Prince of Wales in the Royal Commission of Housing the Poor. The Cardinal Archbishop of Sydney in 1891 refused to attend the Queen's Birthday Levee held by Governor Loftus, because he was not granted precedence over the Anglican prelate, and at a subsequent ministerial banquet the honour was accorded to him. In Quebec the Romish Cardinal insisted on the same precedence, and it was granted him.

Q. 45. *Are such concessions warranted by the law of the country?*

A. No. The territorial titles of these prelates are by statute law illegal, as they are held without permission from the Crown; and they are conferred by the Pope, who ceased in 1870 to be a temporal sovereign, and therefore lost the power to create temporal princes.

Q. 46. *Furnish a case in proof of the second of these statements.*

A. We have it in the action of the Glasgow University in 1892, when it conferred the honorary degree of LL.D. on Archbishop Eyre. In the honour degree list in this case the archbishop was sandwiched between two eminent men, one of whom was one of the most distinguished chemists in Europe, and the other the worthy historian of the Westminster Assembly. Such a conjunction of

graduates was remarkable; the chemistry of the first would speedily have disposed of the transubstantiation theory of the second, and the religious principles of the second, if only the dial could have been turned back three hundred years, would have disposed of the persons of the other two. The *degree* of martyrdom would have been theirs.

Q. 47. *Has the Church of Rome made any farther advances since the Papal Aggression?*

A. Yes; her activity has been unceasing. Since 1850 she has obtained the modification of the remaining laws against the Jesuits and other "religious orders"; she has succeeded in turning the national system of education in Ireland into a denominational system; and she has secured the introduction of State-paid chaplains into the army and navy, into work-houses and prisons, reformatories and hospitals, throughout the three kingdoms.

Q. 48. *State wherein, in the matter of education, British statesmen have erred egregiously in making concessions to Rome.*

A. They accepted her principle that the State shall pay for education without controlling it—first in Maynooth, and then in primary schools. Bishop Keane named England to a Parliamentary Committee as the one nation where the priest has in schools all he claims, the State resigning all functions but that of finding money and examining in the three Rs.

Q. 49. *What changes has Rome secured in regard to the oaths designed to preserve the Protestantism of the Constitution and the throne?*

A. By persistent agitation she has obtained the abolition of oaths and declarations obnoxious to Romanists, with the result, that although the Act of Settlement which secures the Protestantism of the throne is still on the Statute Book, the oaths affirming and acknowledging it have been swept away. In 1867 the Oath of Supremacy was abolished, and the Oath of the Protestant Succession was afterwards displaced by a simple Oath of Allegiance to "the Queen, her heirs, and successors by law established."

Q. 50. *Is the Church of Rome now content with the progress she has made?*

A. No. There is hardly a session of parliament in which there is not some bill introduced the object of which is to forward the interests of the Church. Bills, *e.g.*, have of late been introduced to legalise Romish processions with the host in the public streets, and to open the woolsack to members of the Church of Rome; but they were not passed. In the matter of Romish processions Romanists have recently taken the law into their own hands. In September 1893 they conducted a procession "in honour of our Blessed Mary" through the streets of London, under the charge of "a contingent of the City Police," in the course of which hymns were sung for the conversion of England to the faith of Rome, and in honour of the progress already made by the erection of images of the Virgin Mary at St Paul's Cathedral and Westminster Abbey. A similar procession took place at Chorlton, the archbishop, priests, and Franciscan monks attending in their robes. The matter of these illegal processions was brought before Government by the Protestant Alliance (London), but the Home Secretary declined to take any action in regard to them. The Home Rule Bill, stript of its technicalities, is a measure whose effect would be to surrender the government of Ireland into the hands of the priests.

Q. 51. *Have not the rulers in the country, besides recognising and endowing the Romish religion, directly acknowledged the Pope of Rome as a spiritual ruler and the head of the Romish Church?*

A. Yes. Within the last ten or fifteen years they have acknowledged him as the head of a spiritual kingdom, by carrying on direct communications with him through duly accredited representatives at the Vatican.

Q. 52. *What judgment must be passed on this line of policy?*

A. (1) It is unconstitutional; for by law the sovereigns of this country are forbidden to hold communion with the See of Rome, and by logical inference, their Ministers of

State are also forbidden. (2) It is humiliating; for its object avowedly is to obtain the assistance of the Pope in the government of Ireland, as if the rulers of the country were unable to govern it without the Pope's help. (3) It is foolish; for the worst governed kingdom in Europe was that ruled by the Pope while he was a temporal sovereign. (4) It is suicidal; for it is an acknowledgment to a certain extent of the claims of a ruler who asserts a right to supremacy in this country, and who would, if he had the power, suppress all civil and religious liberty in the land. (5) It is most dishonouring to God; for it is the acknowledgment of the claims of a sinful mortal, who calls himself the infallible vicegerent of God.

Q. 53. *Has the Sovereign of the land not been drawn into unbecoming and compromising relationship with the head of the Romish Church?*

A. Yes. On the occasion of the present Pope's jubilee as a priest in 1888, the Queen sent an envoy to him with congratulations on the fact that for fifty years he had been a priest, *i.e.*, a sacrificing priest, offering up the superstitious and idolatrous sacrifice of the Mass; and she presented "to His Holiness Pope Leo XIII. from Victoria R., 1888" (so the inscription ran) a massive basin and ewer of gold, which he said would serve for his jubilee Mass. In February 1893 the Queen also sent him a telegram with the message, "I congratulate your Holiness on completion of fifty years' Episcopate. Sincerely wishing you health and happiness." This same year the Princess of Wales with the Duke of York and her daughters visited the Pope at the Vatican.

Q. 54. *Is the Sovereign of this Protestant empire justified in such a line of action, even by way of private courtesy?*

A. No. It is in opposition to the sentiments of the great mass of her loyal subjects; it is inconsistent with the spirit of her coronation oath; and it is in disregard of the solemn warnings of God's Word, which has condemned and doomed to destruction the wicked and oppressive system of which the Pope is the head.

Q. 55. *Have these concessions been granted exclusively through the influence of one political party in the State?*

A. No; they have been the work of both the great historic parties. Liberal and Conservative governments have vied with each other in passing Romish measures, in appointing Romanists to important State offices, in endowing Romish institutions, and in carrying on diplomatic relations with the *quondam* sovereign of Rome. This fact implicates the more fully the great body of electors in the whole Romeward policy of the State.

Q. 56. *What view must be taken of these concessions?*

A. They betray the most criminal infatuation; and they present the nation in a guilty and most humiliating aspect. No nation was ever more favoured than Britain with Bible light; in no nation was the Reformation from Popery so complete, or followed with such happy results; no people better understood the anti-Christian character of the Papal system, or gave greater promise of loyalty to Christ as Lord and King. Yet, after a prolonged enjoyment of the blessings of truth and liberty bought with martyr blood, the nation has turned its back on the past, forgotten its covenant, and given its strength to Antichrist.

Q. 57. *What ecclesiastical movement has been one of the most powerful forces in contributing to the progress of Rome in Britain?*

A. The Ritualistic or Romanising movement in the Church of England. This movement, which began in 1833, has taken organised form in a network of societies (several of them secret societies) within the Church, all having one aim, viz., that of reviving Romish doctrine and ritual in the State Church, and some of them seeking specially the restoration of visible unity with the Church of Rome.

Q. 58. *What methods have the leaders in the movement followed with the view of more effectually attaining their ends?*

A. Recognising the influence of ritual in moulding the opinions of worshippers, they have introduced into the services of the Church an ornate and elaborate ritual that would not only prove imposing and attractive in itself,

but would at the same time symbolise and commend to the worshippers the peculiar dogmas of Rome.

Q. 59. *Mention some of the Ritualistic forms and practices which they have succeeded in introducing.*

A. They have introduced altar lights, incense, wafer bread, vestments, the eastward or sacrificing position, and mixed chalice—the six points of the Ritualistic charter. Along with these they have introduced pictures and images of Christ and Mary, the stations of the cross, altars, crosses and crucifixes, processions, elevations, prostrations, and many others, all of them being essentially Popish.

Q. 60. *What doctrines did they design, by all these furnishings and vestments and forms, to introduce into the Church?*

A. They designed to introduce the veritable sacrifice of the Mass, the doctrine of the real presence under the form of bread and wine, the doctrine of purgatory and prayers for the dead, the worship of the Virgin Mary and the saints, the use of images and relics, and the confessional.

Q. 61. *Has the movement been successful?*

A. Yes; its success has been phenomenal. The foregoing innovations, with the doctrines underlying them, have found their way into thousands of the churches; and they are not only tolerated by the bishops of the Church, but have their sympathy and support. The English Church Union, which is in some respects the chief of all the Ritualistic Romanising Societies, and which avowedly seeks corporate reunion with Rome, numbers 34,761 members, of whom 4200 are clergy, and 29 bishops. Archdeacon Sinclair declares that "the High Church clergy are in a majority in every diocese."[1]

Q. 62. *Has the movement been favoured by leaders in the State as well as by prominent men in the Church?*

A. Yes. The recent prime ministers of the nation, Lord Salisbury and Mr Gladstone, both favoured the Romanising party in their ecclesiastical appointments.

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[1] *Record*, 12th August 1892. See Appendix.

Mr Gladstone, from 1868 to 1873, and from 1880 to 1886, appointed ten bishops who were extreme Ritualists, and Lord Salisbury, from 1886 to 1892, appointed six; and these bishops in turn favoured the Ritualists in the appointments committed to them. The Church of England, therefore, is now honeycombed with Popish error and practices, and she is at the present time the most active recruiting force for the Church of Rome.

Q. 63. *How is the Romanising movement in the Church of England regarded by the Church of Rome herself?*

A. Most favourably. Archbishop, now Cardinal, Vaughan, said in 1890:—"Its bishops, ministers, and people are busily engaged in ignoring or denouncing those very Articles which were drawn up to be their eternal protest against the old religion, the very doctrines stamped in the xxxix Articles as fond fables and blasphemous deceits—all these are now openly taught from a thousand pulpits within the establishment, and heartily embraced by as many crowded congregations. The statue of the blessed Virgin Mary has been put up with honour over the principal side entrance to Westminster Abbey, and she has been recently enthroned under the great dome of St Paul's."[1]

Q. 64. *Is not the nation interested in the character and working of the English Church?*

A. Yes. That Church, as a State Church, is supported by the nation, and the nation is responsible for her doctrine and working as a national institution. Seeing, therefore, that instead of being the bulwark of Protestantism—as the Church of England is often claimed to be—she is now a huge and richly endowed nursery for the Church of Rome, the nation must be held responsible to God for the grievous injury thus done to His cause and truth, and the national dishonour done to His name.

Q. 65. *Sum up the progress, politically and ecclesiastically, which the Church of Rome has made in these lands during the last hundred years.*

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[1] *Tablet*, 5th July 1890.

A. A hundred years ago Romanists had no place in the legislative chambers of the nation, now there are seventy-three Roman Catholic members in the House of Commons, forty-one in the House of Lords, and six in the Privy Council, with the result that, in the balance of political parties, the Romish faction can turn the scale and dictate their own terms. A hundred years ago Romanists were not eligible for any office in the State, now they are eligible for every post except the Lord Chancellorship in England, the Viceroyalty in Ireland, and the throne.[1] A hundred years ago the Church of Rome did not receive one penny of the nation's money, now she receives not less than £1,150,000 annually from the national exchequer, besides the sum of £350,000, granted annually to the Church in Canada, India, and other British possessions. A hundred years ago this country refused to have any relations with the Vatican, now it has, in a secret or obscure fashion, diplomatic relations with the Pope, whose authority and claims it thereby virtually acknowledges; and the occupant of the British Throne and members of the Royal Family now exchange royal courtesies with the Pope. A hundred years ago the English Church, though she did not at the Reformation "take a clean leave of Rome," was yet, through her leading divines, a stalwart defender of Protestant truth, now she is the most active force in the three kingdoms in furthering the soul-ensnaring doctrines of Rome.

Q. 66. *What outlook do these facts suggest to the thoughtful student?*

A. They demonstrate that, while Protestants are lukewarm and apathetic, Romanists are more active now than ever they were; and they suggest, that if the apathy of Protestants continues for another half century, the ambitious dream of Rome will yet be realised, the glory of Britain will be laid in the dust at her feet, and this favoured land will be degraded to the level of those nations that have been blighted, as with a curse, with the rule of Antichrist. "Come out of her My people, that ye be not partakers of her sins, and that ye receive not of her plagues."[2]

[1] See Appendix.

[2] Rev. xviii. 4.

CHAPTER XXXVIII.

The Doom of the Papacy.

"He also hath for him prepar'd
The instruments of death;
Against the persecutors he
His shafts ordained hath."—Ps. vii. 13.

"There shall be false teachers among you who . . . shall bring upon themselves swift destruction."—Peter.[1]

Q. 1. *Does the Word of God throw any light on the doom of the Papacy?*

A. Yes. As it is clear and specific in regard to its origin, doctrines, worship, and history, it is no less explicit in regard to its final doom.

Q. 2. *What is that doom?*

A. It is to be destroyed.

Q. 3. *Is this stated with any degree of clearness in the divine Word?*

A. It is stated with marvellous clearness. We have seen already that the "little horn" spoken of by Daniel, the "man of sin" spoken of by Paul, and "Babylon the great" spoken of by John, were all figures of the great Apostasy; and the Word of God declares that each would be overtaken with judgment and destruction.

Q. 4. *Give the prophecies of judgment in detail.*

A. Of the "little horn," Daniel says:—"The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."[2] Of the "man of sin," Paul says:—"Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."[3] And of "Babylon the great" John says, that the day will come when the cry will be heard, "It is fallen," and when, like "a great millstone cast into the sea," it will be "thrown down with violence" and "found no more at all."[4]

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[1] 2 Peter ii. 1. [2] Dan. vii. 26. [3] 2 Thes. ii. 8. [4] Rev. xviii. 21.

Q. 5. *Is not such a view of the fate of the Church of Rome an uncharitable one?*

A. No; especially when the character and history of the Church are remembered. Besides, it is God who has pronounced the doom upon the system, not man.

Q. 6. *Might not the system be reformed rather than destroyed?*

A. The Word of God implies that that is impossible. It is true that erring systems, both ecclesiastical and civil, have been reformed, as wicked men have been reformed; but there are some things that cannot be reformed, *e.g.*, slavery, tyranny, infidelity; to reform them is to destroy them.

Q. 7. *Is the Church of Rome so corrupt that this is her inevitable fate?*

A. The Word of God declares this. The Papacy is so inherently and essentially Antichrist—having perverted every doctrine of Scripture, and turned religion into an engine of evil and oppression in every land in which it has had the power—that like the pestilence or the plague, the only way to reform it is to reform it out of existence.

Q. 8. *Have we not proof, as some affirm, that Popery can be reformed, and that already in our own day it is greatly changed from what it once was?*

A. There is no such proof. At headquarters, and wherever it has the power, Popery is unchanged; and in Protestant countries, under the outward appearance of suavity, its spirit and purpose continue the same. The Church of Rome has never recanted one of her dogmas, and she has never repudiated or expressed regret for one solitary massacre, or *auto-da-fé*, or martyrdom with which she stained her hands in the past. The Church of Rome changes her policy, but never her principles: how could she, professing to be an infallible Church?

Q. 9. *Is not this condemnation too sweeping, considering that in modern times prominent Romanists, such as Father Mathew and Cardinal Manning, have been forward in works of Christian philanthropy?*

A. No; a system must be judged, not by exceptional men

who are what they are, not because of the system, but in spite of it. Such was Pascal, and others. As for Father Mathew, the Apostle of Temperance, it is a historic fact that a secret political object lay behind the movement associated with his name, and his temperance organisations were branches of the great army of "Repealers" led by Dan O'Connell.[1] As for Cardinal Manning, it was part of his public policy to pose as the friend of the working classes, that he might advance the interests of his Church; and taking the most favourable view of his philanthropic efforts, they were but a poor set-off against the arrogant and intolerant claims of the system whose high priest he was in Britain.

Q. 10. *Mention another reason why the destruction of Popery is inevitable.*

A. Its character and deeds of cruelty inflicted on the saints cry to God for vengeance. There is no system that, with its errors, corruptions, idolatries, and persecutions, has so much dishonoured God; and if there is any system on earth with which more than another the Lord must have a controversy it is the Papal system. "He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors."[2]

Q. 11. *Has it been God's plan in the past to destroy nations and systems that persecuted His people?*

A. Yes. Egypt, Edom, Amalek, the Philistines, Babylon the type of Rome, and Pagan Rome, all persecuted; and the Lord in His wrath swept them all away. In deeds of persecution Papal Rome has rivalled and surpassed them all, and "the Lord shall consume it with the spirit of His mouth, and shall destroy with the brightness of His coming."

Q. 12. *What will be the manner of the destruction of the Papacy?*

A. According to the Word of God it will be gradual, terrible, and complete.

Q. 13. *Prove that it will be gradual.*

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[1] "History of Ireland," by Wright, Vol. III., p. 561.
[2] Ps. vii. 13.

A. It is a law of the moral world that all great powers, good and evil, rise and fall by degrees; and in each of the three passages of Scripture in which the destruction of Antichrist is described, two terms are used, indicating the gradual nature of the destruction. "It shall *break in pieces* and *consume*"[1] (or make an end of); "they shall take away his dominion to *consume* and to *destroy*;"[2] "the Lord shall *consume* . . . and *destroy*."[3] The same idea is brought out in the seven vials which were to be poured out one after another on the anti-Christian system until it would be utterly destroyed.

Q. 14. *Mention some events in recent times which prove that the "consuming" process has already begun, and that the seven vials are now in the course of being poured out.*

A. The first French Revolution, by its Atheism, weakened the power of the Papacy on the Continent, and at the same time the power of France, the stróngest stay of the Church; the heroic achievements of Garibaldi, in 1860, liberated Sicily from the Pope's control, and conquered Naples and great part of the Pontifical States for Victor Emmanuel; the battle of Sadowa in 1866 shattered the military might of Austria, the champion of the Papacy next in power to France; and in 1870 the Franco-Prussian war—inspired from Rome—took place, with the result that the Pope was despoiled of the temporal power that had been wielded by his predecessors for a thousand years, Victor Emmanuel took possession of Rome as the capital of a United Italy, and religious freedom was conferred both on Austria and Italy.

Q. 15. *Is not the Church of Rome in great measure "consumed" on the Continent of Europe to-day?*

A. Yes. She never was so weak and crippled as she is at this hour. With "Austria humiliated, Spain beggared, France revolutionary, and Italy a united kingdom," the temporal power of the Papacy is completely paralysed; and its spiritual power, lacking the temporal power to enforce it, has lost much of its terror.

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[1] Dan. ii. 44. [2] Dan. vii. 26. [3] 2 Thes. ii. 8.

Q. 16. *Is there any ground to expect that before the end comes the Church of Rome may have a short season of revival and prosperity?*

A. This is thought by many, and not without reason. God permits his enemies to exalt themselves as the time of their destruction draws near, and the greater their exaltation and pride, the more terrible their fall. It was so in the cases of Pharaoh, Sennacherib, Nebuchadnezzar, and many others, and it may well be so in the case of a power haughtier and more cruel than they.

Q. 17. *Are there any signs of such a temporary revival at present?*

A. There are in this country and America. The loss of the temporal power has quickened the zeal of the Church, and she was perhaps never so energetic as she is in Britain at this hour: nor does she receive anywhere so much countenance and support as she does in this country. This is fully demonstrated in the chapters on Education and the Progress of the Church of Rome.

Q. 18. *What may we fear from this aspect of things?*

A. We may fear that ere the last vial is poured out—the one yet remaining—the Church of Rome may once again obtain the ascendancy in Britain. And if the nation continues on the same lines on which it has been moving for the last hundred years, and is moving now more rapidly than ever, nothing seems more probable. In such a case, with the return of the spiritual darkness and the terrors of the dark ages, the nation will reap as it has sown, and its sin will become its punishment.

Q. 19. *Will the ascendancy continue?*

A. No. The doom of the Papacy is fixed, and beyond the appointed time the judgment will not tarry.

Q. 20. *Is there evidence that the end will be terrible and complete?*

A. Yes. Daniel and Paul and John all unite in declaring that it will be so. The words of judgment are "consume and destroy unto the end," "son of perdition," "her plagues shall come in one day, death, mourning, and famine, and she shall be utterly burned with fire, for strong

is the Lord who judgeth her." The precise form that the judgment will assume we cannot tell, but it will be violent, fearful, overwhelming—corresponding to the wickedness and cruelty that characterised the doomed system.

Q. 21. *Is the time of the end foretold?*

A. Yes; both Daniel and John foretell it. The system is to continue for 1260 years. Daniel says, "They shall be given into His hand, until a time, and times, and the dividing of time,"[1] *i.e.*, according to the common mode of computing prophetic time in Scripture, three years and a-half of days—each day a year, or 1260 years. The two witnesses in the book of Revelation were to prophesy "a thousand two hundred and threescore days."[2] The woman who had on her head a crown of twelve stars was in the wilderness "a thousand two hundred and threescore days"; and it is said that she was nourished there "for a time, and times, and half a time."[3]

Q. 22. *Wherein lies the difficulty in determining the time of the end?*

A. It lies in fixing precisely the date at which the Papacy began. If the time of the rise of the Papacy could be satisfactorily determined, the time of its downfall could be determined without doubt.

Q. 23. *What dates were chosen by earlier interpreters of prophecy for the rise of the system, which the lapse of time has proved to be mistaken?*

A. The dates 533 and 606. The former year was signalised by the Edict of Justinian, who, in a letter to the Bishop of Rome, acknowledged him to be the head of the Church; the latter year was signalised by the grant of Phocas, who withdrew the title of "Universal Bishop" from the Bishop of Constantinople and conferred it on the Bishop of Rome. But at neither of these dates did the Papacy begin to exist in its full fledged character; even in 606 it had not become a "horn," *i.e.*, a kingdom; and the 1260 years must be reckoned from the time when the Papacy became a temporal power. The progress of events shows that the calculations founded on these dates were mistaken.[4]

[1] Dan. vii. 25. [2] Rev. xi. 3. [3] Rev. xii. 6, 14. [4] See Appendix.

Q. 24. *Can the date of the rise of the Papacy be fixed positively without the risk of error?*

A. It does not appear so; nor is it wise to be dogmatic in regard to events that took place so long ago that the history of them is involved in considerable obscurity. The only thing that seems definitely certain is that the rise of the Papacy as an ecclesiastico-political power may be dated not later than the second half of the eighth century, between 740 and 800.

Q. 25. *On what grounds may that time be fixed as the period within which the little horn had its rise?*

A. A close examination of history shows that in 741 the King of the Lombards handed over to Pope Zecharias towns and domains, which he "gave in writing, as a donation to St Peter." This was the first actual possession of temporal power by the Pope.[1] In 752 Pope Stephen received from Pepin the grant of three separate Sovereignties—the Exarchate of Ravenna, the Pentapolis, and the Duchy of Spoleto, including the city and the Duchy of Rome; this grant was confirmed afterwards by Charlemagne in 774 and 800.

Q. 26. *Show that these events correspond with wonderful minuteness with the prophetic statements of Daniel.*

A. The horn was at first only a "little horn," and the beginning of the temporal power of the Papacy was small, perhaps little more than nominal; in the course of time three other horns fell before the little horn,[2] and this was realised in the three separate Sovereignties that were conferred by Pepin on the Pope. This part of the prophecy in regard to the little horn obtaining, at this early stage, the government of three kingdoms, is also wonderfully fulfilled in the assumption by the Pope, not of an ordinary crown, but of a tiara or triple crown—a thing altogether peculiar to the Papacy.

Q. 27. *If the foregoing readings of history are correct, when will the doom of the Papacy be sealed?*

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[1] "Studies in Prophecy," Rev. Dr Nevin, pp. 62-74.
[2] Dan. vii. 20.

A. Dating from 741, the end will come in the year 2001—the beginning of the seventh millenary of the world's history. Should this reckoning be correct, the idea entertained by many, and which is a pleasing conception, will be realised, that as six days were occupied in the creation of the world, and the seventh was the Sabbath, so the seventh millenary of the world's history will be a Sabbatic period. Four thousand years before Christ's coming, two thousand years after, and then the millenium.[1]

Q. 28. *Will any judgments befall the nations of the earth that have supported the Papacy?*

A. According to the nineteenth chapter of Revelation, this is inevitable. The apostle there declares that there will be a final and severe conflict between Christ and the Man of Sin, between the followers of Christ and the upholders of the claims of Antichrist. Already sides are being taken in this struggle; and the nations that have given their power to the beast will share in the awful retribution that will be measured out to Rome.

Q. 29. *Does such a threatening concern Britain?*

A. It concerns every nation in Europe, for there is no Power that is not more or less in league with the Man of Sin; but it concerns Britain perhaps more than any other. The relation of this country to the Papacy may not inaptly be summed up in the words of Mr Gladstone, when, as Prime Minister, he said:—"Her Majesty's Government consider all that relates to the adequate support of the dignity of the Pope, and to his personal freedom and independence in the discharge of his spiritual functions, to be legitimate matter for their notice." Such words are a virtual acceptance of the cause of Antichrist as against the cause of Christ; and as a partaker of Antichrist's sins, the nation cannot escape its share in his plagues.

Q. 30. *How should all Christians regard the downfall of the Papacy?*

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[1] "Studies in Prophecy," Rev. Dr Nevin, pp. 62-74.

A. With great thankfulness and rejoicing. It will be the deliverance of mankind from one of the mightiest agencies that Satan ever contrived for ensnaring the souls of men and filling the world with wickedness; and it will be the harbinger of blessed times of holiness and prosperity to the people of God. "We give Thee thanks O Lord God Almighty which art and wast and art to come, because Thou hast taken unto Thee Thy great power and hast reigned."

Q. 31. *How ought we to regard those who are in the Church of Rome?*

A. With the tenderest feelings of brotherly compassion. We ought not to entertain towards them feelings of bitterness, but rather to pray that they may be brought to the light and liberty of the Gospel, to know Christ the only Saviour. Along with prayer there ought to be a concentration of missionary effort on the conversion of Roman Catholics; and He in whose hands all hearts are will give the blessing.

Q. 32. *What is the duty of the churches and the nation in regard to the system?*

A. To antagonise it at every point, as the incarnation of rebellion against the claims of Christ. Let every Church renew its testimony against the Man of Sin, wash its own hands clean of all fellowship and complicity with the system, and train the rising generation that they may be prepared against the "perilous times" that are to come. Let the nation, while dealing righteously with every Romanist, undo every legislative Act that has placed itself directly or constructively on the side of Antichrist; let it remove from place and power every subject of the triple-crowned ruler of the Vatican; let it withdraw all pecuniary support and government prestige from every organisation, educational and ecclesiastical, that bears the "mark" of the System; and let it return to covenant with God ere it be too late, that He may pardon and deliver and bless. If the Word of God be true, all this God demands.

Who is sufficient for these things? "God is our refuge and strength."

"That which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

"I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying 'Alleluia'; for the Lord God omnipotent reigneth."

"That nation blessed is, whose God
JEHOVAH is, and those
A blessed people are, whom for
His heritage He chose."
* * * *
"But judgment unto righteousness
Shall yet return again;
And all shall follow after it
That are right hearted men."

APPENDIX.

CHAPTER I.

Q. 6. The Church of Rome is very jealous in regard to the name "The *Catholic* Church," and Romanists in this country dislike exceedingly the name "*Roman* Catholic." Names, however, when put forward as descriptive of the things named, ought to bear some relation to truth. In no sense of the word is the Church of Rome *Catholic*. The Council of Trent, which defined her creed, was not a Catholic assembly : it contained no representatives of the Protestant Churches of Europe ; of the 800 bishops of the Romish Church, only 271 attended, and of these, 180, or more than two-thirds, belonged to Italy. At the present time the members of the Romish Church are only a seventh of the population of the world, and they are a minority not only when compared with the Protestant and Eastern Churches combined, but when compared with the Protestant Church alone. It is significant that it is only in Protestant countries that Romanists (Archbishop Walsh, *e.g.*, in his address to the students of Blackrock in December 1890) object to the name "*Roman* Catholic." The reason is obvious. Romanists had better study the utterances of their own infallible guides before charging Protestants with calling them "nicknames," as Archbishop Walsh does in the address referred to. At headquarters the epithet "Roman" is one the Church of Rome glories in instead of being ashamed of. Pope Paul III., in his Bull of Indiction of the Council of Trent, repeatedly speaks of "the holy Roman Church" ; and again and again in the sessions of the Council the same name is used. Pope Leo XIII., in the formal curse which he pronounced in 1886 on M. Henri Lasserre of Paris, for publishing the Gospels in French, calls the Church "the holy Roman Church." The name "Romanist" is used in these pages with all courtesy : to give the Church of Rome the name "Catholic" were an abuse of courtesy. It cannot be forgotten that Rome is a past-master in the adoption of names. The most un-Christ like of all her Orders she called "the Society of *Jesus*" ; and her most infernal tribunal—the Inquisition—she called "the *Holy* Office."

Members of the Church of Rome object to the name "Papist" even

more than to "Romanist," yet Cardinal Baronius, in his "Martyrology," 16th October, said: "You cannot adorn a man with a greater degree of glory than by calling him Papist."

Q. 12. The present unity (so called) of the Church of Rome dates only from the Reformation; and, as Bungener shows in his history of the Council of Trent, its first cause and strongest bond is to be found in the reaction against the Reformation. Rome's unity, such as it is, is only a mechanical unity, produced by a menial and unquestioning submission to the authority of the Pope. A church may well be united whose members do not think for themselves. But let the outer crust of this unity be pierced, and it will be found that the divisions and variations of Rome are legion. (See Edgar.) The quarrels between Franciscans and Dominicans, Scotists and Thomists, Jesuits and other Orders, Councils and Councils, Councils and Popes, and even between Popes and Popes, of whom no fewer than three were at one time hurling the most bitter curses at each other, are among the most prominent features of her history.

Q. 21. It may be said that the Church of Rome holds not a few of the doctrines of our common Christianity, such as the Trinity, the Divinity and Atonement of Christ, and many others; and so she does *formally*. But when these doctrines, as held and interpreted by her, are taken side by side with other doctrines which she holds, such as the doctrine of transubstantiation, the inherent efficacy of the sacraments, the power of the priesthood, the worship of saints and angels, the exaltation of Mary, indulgences, works of supererogation, etc., their value is less than *nil*. Rome, by her admixture of superstition and error with truth, virtually draws her pen through every Scripture doctrine.

CHAPTER II.

Q. 10. The beloved disciple was not more than twenty years dead when holy water was introduced. In the third century discipline degenerated into penance. In the fourth century monasticism appeared. In 593 the doctrine of purgatory began to be accepted, and it was formally promulgated in 1439. In the sixth century also the practice began of invoking the Virgin Mary and saints and angels. In 606 the supremacy of the Pope was affirmed. In the same century private penances began, and their commutation for alms was introduced in the ninth century. In 709 the Pope instituted the ceremony of holding out his right foot, that powers and potentates might kiss his big toe. In 790 the worship of images, which had been previously practised, was sanctioned. In 965 metallic bells began to be baptised in the name of the Trinity. In 993 the canonisation of the dead was introduced. In 1059 transubstantiation was formally sanctioned.

In 1074 the celibacy of the clergy was made imperative. In the eleventh and twelfth centuries the practice of indulgences first became prominent. About the same time the ceremonies connected with extreme unction were invented, which were settled in the fifteenth century. In the twelfth century the doctrine of seven sacraments was taught first by Peter Lombard, and it was formally adopted three centuries afterwards. In 1204 the Inquisition began its terrible work. In 1215 the Romish doctrine of the Eucharist, which was first broached in the seventh century, was formally adopted. In 1215 also, auricular confession, which had been begun in the fifth century, and had formerly been voluntary, was made compulsory. In 1222 the host began to be elevated and worshipped. In 1470 the Rosary of the Virgin Mary was introduced by Allan de la Roche, and afterwards confirmed by Pope Sixtus V. In 1545-1563 the Council of Trent raised Tradition and the Apocrypha to a level with the Word of God, introduced Pelagianism, denounced the doctrine of justification by faith in the righteousness of Christ without the deeds of the law, declared the doctrine of the Mass as a true and proper sacrifice, and authorised the invocation of saints, indulgences, and a crowd of other novelties and corruptions which had been floating through the Church for centuries. In 1854 Pius IX. proclaimed the dogma of the Immaculate Conception of Mary, and in 1870 the Infallibility of the Pope.

Q. 17. The enumeration of the many errors of Rome, and the sources from which they have been drawn, suggests a sense in which she is Catholic. She is Catholic in the sense that she has drawn her doctrines and practices from the Catholic or Universal heart of fallen humanity, and from all the false religions with which she has been familiar.

CHAPTER III.

Nicene Creed.

(Adopted at the Council of Nice in 325, and enlarged at the second Council of Constantinople in 381. The parts added at Constantinople are put in brackets.)

I believe in one God, the Father Almighty, Maker (of heaven and earth, and) of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father (before all worlds); (God of God); Light of Light; very God of very God; begotten, not made; being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate (by the Holy Ghost of the Virgin Mary); and was made

man ; (and was crucified also for us under Pontius Pilate). He suffered and was buried, and the third day He rose again. according to the Scriptures ; and ascended into heaven ; (and sitteth on the right hand of the Father). And He shall come again with glory to judge both the quick and the dead : (whose kingdom shall have no end). And I believe in the Holy Ghost, [the Lord and giver of life, who proceedeth from the Father (and the Son), who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins ; and I look for the resurrection of the dead and the life of the world to come. Amen.]

Creed of Pope Pius IV.

1. I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same Church.

2. I also admit the sacred Scriptures, according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation, of the Holy Scriptures ; nor will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers.

3. I profess also that there are truly and properly seven sacraments of the new law. instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one, namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony ; and that they confer grace ; and of these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege.

4. I also receive and admit the ceremonies of the Catholic Church received and approved in the solemn administration of all the aforesaid sacraments.

5. I receive and embrace all and every one of the things which have been defined and declared in the holy Council of Trent, concerning Original Sin and Justification.

6. I profess likewise that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead ; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation.

7. I confess also that under either kind alone, whole and entire, Christ and a true sacrament are received.

8. I constantly hold that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

9. Likewise, that the saints reigning together with Christ are to be honoured and invocated; that they offer prayers to God for us; and their relics are to be venerated.

10. I most firmly assert that the images of Christ, and of the Mother of God, ever virgin, and also of the other saints, are to be had and retained, and that due honour and veneration are to be given them.

11. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

12. I acknowledge the Holy, Catholic, and Apostolical Roman Church, the Mother and Mistress of all Churches; and I promise and swear true obedience to the Roman Bishop, the Successor of St Peter, the Prince of the apostles, and Vicar of Jesus Christ.

13. I also profess and undoubtedly receive all other things which the sacred Canons, and general Councils, and particularly the holy Council of Trent (and the Œcumenical Vatican Council, have delivered, defined and declared, and in particular, about the supremacy and infallible teaching of the Roman Pontiff[1]); and, likewise, I also condemn, reject, and anathematise all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematised by the Church.

14. This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy Gospels of God.

Strictly speaking, the foregoing Creed of Pope Pius IV. is, ecclesiastically, an illegal document. The promulgation of it was a violation of the decrees of previous Councils of the Church—Councils, moreover, whose decrees are acknowledged to be binding. The Council of Ephesus in 431, and the Council of Chalcedon in 451, both prohibited, under the severest anathemas, the making even of the slightest addition to the Nicene Creed. Popes Pius IV. and IX., who have both added—and extensively—stand, therefore, condemned by these Councils. This, however, is but one of the many variations of Popery.

CHAPTER IV.

Q. 16. The pages of history are full of the most scandalous immoralities of the Popes of Rome, many of whom were guilty of every known crime. Even Baronius, of whom the present Pope Leo XIII. declares that as a faithful historian he has never been equalled, says, speaking of the Popes of the tenth century:—

[1] *The words in brackets were added by Pius IX.*

"What was then the face of the holy Roman Church? How most foul! when harlots, at once most powerful and most base, ruled at Rome, at whose will sees were changed, bishops were presented, and—what is horrid to hear and unutterable—pseudo pontiffs, their paramours were intruded into the See of Peter." ("Annal. Eccles.," 912, VIII.) And again:—"What unworthy, vile, unsightly, yea, what execrable and hateful things the sacred and apostolic see has been compelled to suffer. To our shame and grief be it spoken, HOW MANY MONSTERS, horrible to behold, were intruded by them into that seat which is reverenced by angels! With what filth was it her fate to be besprinkled which was without spot or wrinkle; with what stench to be infected; with what impurities to be defiled!" etc., etc. (p. 7, An. IV.) For a succession of fifty popes not one pious or virtuous man sat in the pontifical chair. A system which has acknowledged and honoured such men to be each in turn its head, and still honours them, has fairly earned for itself the title, "Man of Sin."

Q. 38. It is a most striking coincidence that Pope Leo XII. caused a medal to be struck, on which is represented a woman with seven rays on her head, sitting on a globe, holding out in her hand a golden cup, the superscription of the medal being, "Sedet super universum"—she sits on the universe. Most unbiassed students will regard this as more than a coincidence. Rome needs only to be left to herself to fill up every part of the prophetic outline descriptive of her character and history. The name inscribed on the forehead of the harlot seems to be in designed contrast to the words written on the mitre of the high priest, "Holiness to the Lord."

CHAPTER V.

Q. 14. It is very remarkable that a Church which claims to be infallible should have allowed fifteen centuries to pass without having defined what books or documents go to make up the Bible. Such neglect implies either gross carelessness or incompetence. One would have expected, at any rate, that when once an infallible Church did consider such a question, there would have been perfect unanimity among the members. The very opposite, however, was the case at the Council of Trent. Pallavacini tells us that in regard to Tradition "there were almost as many opinions in the Council as there were heads." The finding, which was reached after much dissension, was that "Tradition is to be received with equal piety with Scripture"; that is now the dogma of the Church. Bellarmine afterwards somewhat improved on that finding, for he says in his treatise on the Word of God, "We shall endeavour to demonstrate that the Scriptures without the Traditions are neither sufficient nor *simply necessary*." In deciding as to the Canonical books, the Council disregarded the opinions of Josephus, Eusebius,

Origen, Athanasius, Epiphanius, Cyril, Gregory of Nazianzen, Hilary of Poictiers, Augustine, and even Jerome, all of whom had affirmed the non-authenticity of some of the Apocryphal books, and the inferiority of them all. The "divines" by whom the bishops of the Council of Trent were assisted in their deliberations, and whom they consulted on all questions, were unanimous in affirming the inferiority of the Apocryphal books; yet the Council agreed to declare them Canonical.

Q. 52. The Council of Trent (sess. iv.) forbade any one to interpret Scripture "contrary to the unanimous consent of the Fathers"; but the creed of Pope Pius IV. went much farther. It forbade any one to interpret Scripture "otherwise than according to the unanimous consent of the Fathers," *i.e.*, no interpretation must be put upon Scripture unless all the Fathers are agreed on that interpretation. As the Fathers are *not* unanimous (and the Council of Trent, sess. xxi. cap 1, in an apparently unguarded moment, admitted that the "interpretations" of the Fathers on some points were "various"), it could not be said of any interpretation of Scripture that it was contrary to that which did not exist. But granting, for the sake of argument, that the Fathers were unanimous, no lay person could possibly collect their opinions so as to establish their unanimity on any point; to prohibit any interpretation of Scripture, therefore, except what would be in harmony with that supposed consent, was virtually to prohibit interpreting Scripture at all. And this was the real design of the rule laid down in Pope Pius' creed. In the light of this fact, the injunction of Leo XIII., in his Encyclical of November 18, 1893, exhorting the bishops and priests of the Church to "read, meditate, and explain the Scriptures," is a farce.

Q. 61. The famous fourth rule of the Index is as follows:—"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men *will cause more evil than good to arise from it*, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it; *and this permission they must have in writing.* But if any one shall have the presumption to read or possess it without such written permission, *he shall not receive absolution until he have first delivered up such Bible to the ordinary.* Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishops to some pious use, *and be subjected to such other penalties as the bishop shall judge proper.* But regulars (*i.e.*, monks and nuns) shall neither read nor purchase such Bibles without a special license from their superiors."

The testimony of the late Cardinal Wiseman in regard to Rome and the circulation of the Bible shows a degree of honesty in stating Rome's position. Writing on "The Catholic Doctrine on the use of the Bible," he said :—"If, therefore, we be asked why we do not give the Bible to all, and the shutting up (as it is called) of God's Word be disdainfully thrown in our face, we will not seek to elude the question, or meet the taunt by denial, or by attempts to prove that our principles on this subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in avowing it." (1853.)

The late Lord Chief-Justice Whiteside, in a published description of his tour in Italy, tells of an Irish Protestant lady who died in Rome in the time of Pope Gregory XVI., and whose husband prepared an inscription for her tomb, which contained a passage from Scripture. When it was submitted to the Pope's censor, as was required, he struck out the words of Holy Writ. Some months after, when an appeal was made to Pius IX. for liberty to have the words inserted, he refused ; and one of the reasons assigned was, "that it was improper to expose Scripture in the eyes of the Roman people." This, too, though the epitaph was in English.

Q. 64. The translation, "Do penance," has no warrant in the original. The Greek word *μετανοέω*, which is here translated through the Latin into the English, signifies to change the mind ; and in the Gospel message it means such a change as takes place when the sinner flees from the wrath to come, and turns from sin to the Saviour. The true rendering is not "Do penance," but "Repent." (See Whyte on "Repentance" in Shorter Catechism.)

CHAPTER VI.

Q. 11. The power of the Papacy in compelling submission to its decrees on the part of the ablest and most independent minds within its communion is remarkable. Before the passing of the decree of Infallibility the Abbe Gratry, priest of the Oratory, and member of the French Academy, published three masterly letters, in which he established, as he said himself, beyond the possibility of rational denial, two points, viz.:—first, that Popes had erred when speaking *ex cathedra ;* and second, that the claims of Papal Infallibility had been sustained by the most barefaced and persistent forgeries and frauds. Yet this most distinguished ecclesiastic, not long before his death, submitted to the decree, and "erased" all that he had written against the doctrine. Father Hyacinthe, in writing him after his recantation, said :—"You speak of erasing what you have written, but how can you erase the facts which you have demonstrated, or the convictions you have produced in the minds of the faithful ?"

A few months ago an article, entitled "Happiness in Hell," appeared in the *Contemporary*, from the pen of Professor St George Mivart, in which opinions were advanced different from those usually accepted. Within a short time orders came from head-quarters to the distinguished professor, and immediately his recantation appeared. Mr Mivart is a member of the Church of Rome.

Q. 13. Eighty-eight bishops voted against the dogma at the Council. Among them were the following:—the Cardinal Prince Archbishops of Prague and Vienna, Archbishop Darboy of Paris, Bishops Dupanloup of Orleans, Strossmayer of Bosnia, Kenrick of Louisville, M'Quaid of Rochester, Bourget of Montreal, Moriarty of Kerry, Clifford of Clifton, and Vaughan, now Cardinal Archbishop of Westminster.

Q. 43. The most ingenious defence of the ignorance of a Pope is that made by the Jesuit Professor Erbermann, of Mayence. He said:—"A thoroughly ignorant Pope may, nay will be, infallible, for God has before now pointed out the right road by the mouth of a speaking ass" ("Pope and Council," by Janus). This is matched by the saying of Bellarmine, that "were the Pope to err by ordering evil, or prohibiting good, the Church would be bound to believe vice to be good and virtue evil."

Q. 46. In 547 Virgilius, as Bishop of Rome, published a condemnation of certain writings deemed heretical; in 553 he declared the same writings orthodox; and the following year he revoked his judgment again. Innocent III. said:—"So highly necessary is a right faith to me, that whereas with respect to other sins I should have God for my judge, only for a sin against the faith could I be judged by the Church." Clement IV. said:—"Our predecessors have granted to monasteries privileges contrary to the law of God and of man." Gregory XI. said:—"If we have given utterance to any erroneous sayings contrary to the Catholic faith, these things we do expressly and specifically recall, execrate, and desire to account as not said." Adrian VI., while professor of divinity at Lorraine, said:—"If by the Roman Church is understood its head, to wit the Pope, it is certain that he can err, even in those things which touch the faith, for several Pontiffs have been heretics." Paul IV. said:—"I do not doubt but that I and my predecessors have sometimes been permitted to err, not only in the matter before us (a question respecting marriage), but also in many other kinds of things."

Q. 48. The following is a copy of the Pope's blessing and curse:—

(1) *The Blessing.*

"To M. Henri Lasserre, of Paris,
"Most Illustrious Seigneur,

"The Holy Father has received in regular course the French

translation of the Holy Gospels which you have undertaken and accomplished to the delight and with the approval of the Archiepiscopal authority.

"His Holiness commissions me to express to you his approval of the object with which you have been inspired in the execution and publication of that work so full of interest. He thanks you for the homage of filial devotion which accompanies the volume which you offer to him, and he charges me to make known to you his earnest desire that the object which you pursue, and which you indicate in the preface of your book, may be fully attained.

"Yielding most willingly to your desire, His Holiness sends you from the bottom of his heart his apostolic benediction.

"And I myself profit by this opportunity to declare myself, with much esteem,

"Your very affectionate servant,

L. Cardinal JACOBINI.

"Rome, 4th Dec. 1886."

(2) *The Curse.*

"DECREE.

"Monday, December 19th, 1887.

"The Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church—by OUR MOST HOLY LORD POPE LEO XIII., and the Holy Apostolic See appointed and delegated for the Index of books of degraded doctrine, and for proscribing, expurgating, and sanctioning the same throughout the whole Christian State—held in the Apostolic Palace of the Vatican on December 19th, 1887, hath condemned and doth condemn, hath proscribed and doth proscribe, or if otherwise condemned and proscribed, hath commanded and doth command, the following works to be put on the Index of forbidden books:—

. . . . .

"Les Saints Evangiles, traduction nouvelle, par Henri Lasserre. Paris, 1887.

. . . . .

"And so let no one, of whatsoever rank or condition, dare in any place, or in any tongue, either to publish in the future, or if published, to read or to retain the forementioned condemned and proscribed works, but let him be held bound to deliver them to the Ordinaries of the place, or the Inquisitors of heretical iniquity, under the penalties proclaimed in the Index of forbidden books.

"These having been referred to OUR MOST HOLY LORD POPE LEO XIII. by me the undersigned Secretary of the Sacred Congregation

of the Index, His Holiness approved the Decree, and ordered it to be issued.—In token whereof, etc.

"Granted at Rome on December 20th, 1887.
"Fr. Thomas Maria Card. Martinelli,
"Episc. Sabinen. Praef.
"Fr. Hieronymus Pius Saccheri Ord. Praed.,
"S. Ind. Congreg. Secretary."

Q. 49. Bungener, in his "History of the Council of Trent," calls attention to a fact which discounts Conciliar Infallibility. The bishops of the Council of Trent felt themselves unable to decide satisfactorily many of the questions submitted to them, and they consulted the "divines," who were called to the Council for the purpose of elucidating the questions under consideration. These "divines" were not entitled to vote; the Council, therefore, which was regarded as infallible, pronounced its decisions according to the opinions of theological experts who were not infallible.

CHAPTER VII.

Q. 5. The answer of the Emperor William to the claim of Pio Nono is worthy of record. He said in that reply:—"There is one more expression in the letter of your holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your holiness, namely, the expression that every one that has received baptism belongs to the Pope. The Evangelical Creed, which, as must be known to your holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relations to God any other Mediator than our Lord Jesus Christ."

Q. 20. Pius V., in excommunicating "Elizabeth the pretended Queen of England," after anathematising her, proceeds thus:—"We declare her to be deprived of her pretended title to this kingdom, and of all dominion, dignity, and privilege whatsoever . . . and we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her monitions, mandates, and laws; and those which shall do the contrary we do innodate with the like sentence of anathema." Yet in the face of this pontifical anathema and act of deposition, and many others like it, Bishop Doyle, in giving evidence before the House of Lords prior to the passing of the Catholic Relief Bill, had the mendacious effrontery to say that "The Church has uniformly for nine centuries, by the Popes themselves, by her practice, by her doctrines, and by her academies, maintained that the Popes have no right whatever to interfere with the temporal sovereignties or rights of kings or princes!"

Q. 25. Mr Corbet, a Roman Catholic, and Parnellite member of

Parliament, said in his farewell address to the electors of East Wicklow :—"There is no use mincing matters. Under episcopal and clerical influence, the exercise of the franchise has become a mockery and a farce; and unless a rescript from Rome, or, failing that, an Act of Parliament from Westminster, puts a stop to the personal interference of priests at elections, save as regards the exercise of their own legitimate civil rights, Mr Speaker might just as well issue his writs to the Roman Catholic archbishops and bishops of Ireland instead of the high Sheriffs, and the franchise might as well be confined to the clergy themselves." (*Cork Examiner*, July 5th, 1892).

Q. 33. By the Bull *Compacti* (1555) the number of cardinals, who form the Council of the Pope, was fixed at forty, and the Bull forbade to create more; but this decree was set aside by Sixtus V., who by a Bull fixed the number finally at seventy. The style of cardinals until the time of Urban VIII. was *Most Illustrious;* but Urban in 1630 granted them the title of *Eminence*. The cardinals declared to Pope Pius, "Cardinales pares Regibus haberi," that they were regarded as equal to kings. A carriage and livery-servants are obligatory parts of the establishment of each cardinal. Were Peter and his fellow apostles to revisit this world to-day they would be ineligible for a place among the men who pretend to be their successors!

Q. 39. The celebrated Dr Doyle, Bishop of Kildare, the great champion of the Roman Catholic claims, speaking of these laws, said that if they were received in this country they would drench our streets and fields in blood; that nothing would be at rest if they were. He denied that they were, however, as he said they were of no force unless published in the country, which he said in his day they never were. But they now are. (Quoted by Dr Potter in "The Conquest of England.")

Q. 41. The history of the relations of our own country with Rome for the last 1200 years is full of proofs of this; see an admirable summary under the title "Papal Supremacy contrary to the Ancient Custom, the Statute Law, and the Constitution of England," by R. Potts, M.A., Trinity College, Cambridge. Sir Thomas Chambers, the distinguished lawyer, said, speaking as a lawyer:—"It had been a conflict hundreds of years before the Reformation in this country, and we hold our own only by maintaining that conflict with unflinching courage. Our very territory—the very soil upon which we stand—was retained for us only by passing statute after statute to prevent that soil from passing into mortmain, that is, into hands which could render no military service under the feudal system; in other words, into the hands of the clergy. Probably one-third of the soil had so passed, and the remainder was rapidly passing from the possession of the people to the possession of the priests, when Parliament interposed to check the disastrous progress. Our very jurisdiction has been kept from the grasp of Rome only by the interference of the legislature."

Q. 41-44 Rome's claim to infallibility binds her remorselessly to all her iniquitous and cruel deeds in the past: the reader is referred to the chapter on Persecution for proof that however Rome's policy may vary in Protestant countries, her spirit and purpose are unchanged. The primacy of Peter, supposed to be found in Matt. xvi. 18, 19, and John xxi. 16, and on which she rests her preposterous claims, is a fiction. Granting that Peter was the rock to which Christ referred—and much can be said in favour of this view—the meaning is clear. "Thou art Peter, and on thee, the rock-confessor of Christ, will I build (not found) My Church! not on thee as Simon the son of Jonas, but on thee as the first to identify thyself with ME by this confession, and as at the same time representing the other apostles, who will also be foundation stones." Christ Himself was *the foundation*, other than which no man can lay; and Peter was the first building stone laid on the great foundation, serving in a subordinate sense to be a foundation stone for other stones. Peter was the first confessor of Christ, the first to exercise the apostleship after His ascension, the preacher on the day of Pentecost, the rock witness before the Sanhedrim, the first to admit Gentiles into the Church, and the man whose boldness and steadfastness in confessing Christ marked him out for prominence in the early work of the Church. This view shuts out completely the Romish interpretation; it disproves the idea of official priority; and it exhibits the apostle in a light *in which he could have no successors.*

CHAPTER VIII.

Q. 20. The *Dublin Review* of October 1851 declared that a great part of the Moral Theology of Rome "consists in framing excuses for sinners—reducing the sin to some less aggravated form of transgression, accounting for it upon some indulgent hypothesis." The most striking commentary on Rome's doctrine of sin is the state of morality in all Romish countries. It may be truly said that part of Rome's blasphemy is that she has taken it upon her to issue a new edition of the Decalogue.

CHAPTER IX.

Q. 6. 25. Di Bruno ("Catholic Belief," p. 363), says that such texts as Rom. x. 9, Matt. xxviii. 19-20, and Mark xvi. 16 "prove that not *trust* in Christ for *personal salvation*, but *the faith of the Creed, the faith in revealed truths, the faith of the Gospel*, is the faith availing for justification." A higher authority has said that "the devils *believe*, and tremble."

CHAPTER XI.

Q. 15. The Council of Trent did not condescend on any definition of a sacrament, or on any reasons for fixing the number at seven. Opinions differed among the divines. Many of the members thought that as there were the seven cardinal virtues, the seven capital sins, the seven days of the week, the seven planets, the seven candlesticks of the Apocalypse, so there ought to be seven sacraments. Pallavicini ingeniously argued that whatever reasons presented themselves to their minds, must have antecedently presented themselves to the mind of God, therefore seven must be the number! (Book IX. ch. iv., quoted by Bungener, in his History of the Council.) It was thought wiser, however, to insert no reason in the decree. This defect is made up in the Catechism, as indicated in our text. Bungener remarks that the catalogue of man's necessities mentioned in the Trent Catechism is incomplete, for sleep is as necessary as food or medicine, yet there is no sacrament to correspond with sleep. Bungener overlooks the fact that the whole seven sacraments in their very nature *act as a soporific.*

CHAPTER XII.

Q. 6. The Trent Catechism supplies very curious information (for what it is worth) regarding the institution of Baptism by Christ, and the consecrated oil. It tells us that baptism was instituted by Christ, not when He said, "Go and baptise all nations," but when, after being baptised Himself by John, He communicated to the water, by contact with His body, the power to sanctify men. It also assures us that it was Christ who prescribed the use of the consecrated oil, and that He showed at the last supper the way in which the chrism was to be made! (Bungener p. 173.)

CHAPTER XIV.

Q. 11. The Roman *Missal*, in the rubrics *de defectibus*, contains some curious instructions regarding the bread and the wine. Provision is made for such emergencies as the following:—If the consecrated host (*i.e.*, the body and blood, soul and divinity of the god whom the Romanists worship) should disappear, either by an accident, or by the wind, or by a miracle, or by having been eaten by any animal; if a spider, or a fly, or something else have fallen into the chalice before or after consecration, and nausea arise in the priest; if in winter the blood be congealed in the chalice: if through carelessness some of the blood of Christ have fallen on the

earth or on the board; even "if the priest should vomit the Eucharist"; in the case of any of these accidents befalling the wafer god of Rome, she has given instructions to her priests how to act, so as to save the honour of her god. Manifestly the god of Rome is as helpless as Dagon was before the ark.

CHAPTER XV.

Q. 5. The Romish Doctrine of *Concomitance* is thus expressed in the hymn of Aquinas:—

"A sumente non concisus,
Non confractus, non divisus,
Intiger assumitur."

Q. 18. The divines at the Council of Trent were unanimous in reference to Transubstantiation, and they were anxious to explain it: some of them thought, however, that the wisest course was to confine themselves to the anathemas. The Dominicans and the Franciscans fought over it. The one declared that Christ's body is "present in the Eucharist in the way of *production*, that is to say, without quitting heaven it is reproduced in the wafer; the others declared that it is produced by *abduction*, that is to say, that it really arrives from heaven to take the place of the substance of the bread. In the former case, consequently, the bread subsists and is changed; in the latter it is annihilated and replaced by another substance." Against the one view its opponents urged that it set aside the unity and identity of the body produced simultaneously in several places; against the other view its opponents urged that nothing is annihilated, and if the Eucharistic bread is not changed but only replaced, then there is no Transubstantiation. Reasoning in the dark they could come to no agreement. The one point on which they were agreed was to anathematise all who denied the dogma of Transubstantiation. (See Bungener's History of the Council, p. 228.)

CHAPTER XVI.

Q. 12. The Council was in a dilemma in regard to whether the sacrament in the upper room was a sacrifice. If it was only a sacrament, then Transubstantiation, with all that was based on it, went by the board; if it was a sacrifice, then the redemption of sinners was accomplished before the death of the cross, and without Christ being "delivered by the determinate counsel and foreknowledge of God," and "taken and by wicked hands crucified and slain."

Q. 16-18. The Sacrifice of the Mass, instead of being a copy of the Lord's Supper, is a theatrical representation of the passion of

Christ. As a specimen of the elaborateness of detail, take the following outline of the garments that must be worn by the priest :—the *amice* or linen veil to represent the covering of Christ's face when they smote Him in the house of Caiaphas ; the *albe*, a long white linen garment, to represent the robe which, by Herod's command, was put on Christ ; the *girdle* to tie the albe round the body, to represent the cord with which Christ was bound when seized by the Jews ; the *maniple* on the left arm, to represent the cord which bound our Saviour to the pillar when He was scourged ; the *stole*, to represent the cord whereby He was led to be crucified ; and the *chasuble* to represent the seamless coat, and the purple robe in which the soldiers arrayed Him.

Special instructions are given in regard to the linen used in the service of the altar. The Rev. F. Oakley, a Roman Catholic priest, in Islington, in a work on "The Order and Ceremonial of the Mass" says, that "The principal linen used in the service of the altar is :—1. The Corporal ; 2. The Pall ; 3. The Purificatory. These linens are all blessed, and may not be touched except by clergy in sacred orders. It is the office of the sub-deacon to wash them, which he does in three waters, which are afterwards thrown into the *sacrarium* or drain for carrying off all sacred liquids into the earth. The reason of these precautions is, that any of the above linens may possibly, in spite of all care, have contracted atoms of the adorable sacrament." As a rule, priests are all clean shaven, since it is believed that if a priest should dip his moustache into the cup, the whole body of his god—by the law of *concomitance* —would remain suspended at each hair. (Du Moulin.)

In regard to the method of receiving the sacrament, the "Key of Heaven," a book of devotion generally used by Roman Catholics, contains the following :—"At the time of your receiving, let your head be erect, your mouth open tolerably wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the Blessed Sacrament into your mouth ; which being done, shut your mouth, let the sacred host moisten a little on your tongue, and then swallow it down as soon as you can, and afterwards abstain a while from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so easing it down, and then return to your place, and endeavour to entertain, as well as you can, the guest whom you have received."

Q 31. The Rev. M. H. Seymour saw masses sold in Italy for one shilling and eightpence each. He purchased one himself, for which he received the following receipt :—

"The Sacred Mount,
"*Sep. 8th.* 1851.

'I, the undersigned agent of the venerable fabric of the sacred Mount of Varallo, have received from Mr Hobart Seymour the

charity of one shilling and eightpence, for one Mass to be celebrated at the perpetually privileged altar of the Most Blessed Virgin Mary in Varallo. AGNO BERTOLI."

At the North Meath election petition trial a priest, under cross-examination, stated that the rule in his parish was to charge five shillings each for Masses.

CHAPTER XVIII.

Q. 10. Romanists have recently defied the law in the matter of public processions, and the Home Secretary, though appealed to, has declined to take any action in regard to them. See Q. 50 in Chapter on the Progress of the Church of Rome.

Q. 26. The argument of Di Bruno is strangely inconclusive. One might as well argue that if in a chain of several links, defect in one link would destroy the chain, therefore perfection in one link would make the chain secure; or that if in a contract in which two conditions are specified as necessary to secure a certain result, failure in either condition would involve the loss of that result, therefore compliance with one condition would ensure the result. To argue, as Di Bruno does, that if the observing of one part of the sacrament unworthily deprives of the benefit promised, therefore attention to one part secures the benefit, is a remarkable case of *non-sequitur*.

Romish divines, including Cardinal Manning, appeal to the Mass of the pre-sanctified, in which they affirm that no wine was used, in order to prove that it was not always the custom in the church to administer in both kinds. But Cassander expressly informs us that the *Ordo Romanus*, in the Office for Good Friday, directs that "wine not previously consecrated should be consecrated with the Lord's prayer, and by putting the consecrated bread into it, in order that the people may be able to communicate fully." So that the Mass of the pre-sanctified, instead of supporting the cause of half communion, completely sets it aside. (De Com. sub. utr. spec. p. 1027.) Thomas Aquinas himself, a Romish saint, declared that "according to the ancient custom of the Church, all those that were partakers of the communion of His body were partakers also of the communion of His blood." (Vol. III., p. 523, col. 1.)

CHAPTER XIX.

Q. 38. The immorality resultant from the Confessional is only too notorious. It was so glaring in Spain in the time of Paul IV. that he issued a Bull against Solicitants, in which he called on any person who knew of a Friar or Clergyman having improperly con-

ducted himself during the confession of a female penitent, to report the same within thirty days to the holy tribunal. When the edict was first published so many females went to report the infamous conduct of their confessors that twenty notaries and as many inquisitors were told off to minute their statements; but these being insufficient, thirty days more were allowed. This lapse of time proving also insufficient, a similar period of time was granted, not only for a third, but for a fourth time. That is to say, forty officials were unable in four months to record the immoralities among the priests of Spain! The upshot was that the holy tribunal put an end to the whole business by ordering that all crimes of this nature proved by lawful evidence should from thenceforth be consigned to perpetual silence and oblivion. A curious mode of either vindicating or purging the Confessional! (Mendoza's Narrative of the Inquisition, Vol. I., pp. 117-119, quoted by Elliot, p. 211.)

In more recent times Rev. Pierce Conolly writes:—"I have seen priests of mean abilities, of coarse natures, and of gross breeding, practice their treacherous teaching and casuistry upon highly gifted women, married and unmarried, with a success that looked more than human, and for ends that were simply devilish."

CHAPTER XXI.

Q. 9. Jerome says:—"A presbyter is the same as a bishop, and before, by the prompting of the devil, parties were made in religion, the Churches used to be governed by the common council of the presbyters."

CHAPTER XXII.

Q. 20. Mr Gladstone in his place in Parliament denied that according to the Decrees of the Church of Rome a marriage in a Presbyterian Church (in Ireland) is regarded as no marriage at all. But in his *Vatican Decrees* he refutes himself, as he there pointed out that Pius IX. in his Syllabus condemned those who assert that "marriages not sacramentally contracted have a binding force." In the preface to his *Rome and the Newest Fashions in Religion*, he furnishes from his own knowledge a notorious case of a British subject, who was married to a lady abroad by the Chaplain of the British Legation, and lived with her twenty-five years, but who afterwards formed an adulterous connection with another woman, whom he ultimately married. Shortly after this, he joined the Church of Rome, and the Pope declared the original marriage null, and the second marriage valid. *Ex uno disce omnes.* (See "Monthly Letter of Protestant Alliance," July 1893.)

CHAPTER XXIII.

Q. 3. It is a grave reflection on the Infallibility of a Church which makes Infallibility her great boast, that for six centuries she did not even know that there was such a place as Purgatory, a place that now figures so prominently in her plan of salvation! It is no less grave a reflection on her Infallibility, that for other six centuries she never made it a matter of faith. What of the poor souls, Popes among the rest, that for twelve long centuries, were in the fires of Purgatory, and for whose relief the Infallible Church had never offered one Mass? May Romanists not very naturally harbour the suspicion, that their Church may yet have more discoveries to make in worlds unseen: that as in the first six hundred years she discovered Purgatory, and in twelve hundred years made it a matter of faith, so in the course of another century or two she may make some further discoveries which will revolutionalise all her previous doctrines, and provide a new, and easier, and perhaps less expensive, way to Paradise?

Q. 21. At the close of the Session, when the House was empty, Mr Gladstone's Government introduced, and carried in eleven days, a Bill entitled "Reductio ex capite lecti." The title prevented its nature being understood. During all its stages in the House of Commons no report of it was made in the newspapers, and every stage was passed at a very early hour in the morning when the House was empty. This Bill abolished the whole Scotch law of Mortmain, and deprived Scotland of her most important safeguard against the accumulation of property for superstitious purposes, in the form of bequests on death-beds, made under undue priestly or other influence. (This Bill applied to Scotland only, and not to England, as is inadvertently stated in the text, at p. 199.)

CHAPTER XXVI.

Q. 6. It is a striking illustration of the self-contradictions with which Romanism abounds, that this doctrine of the Immaculate Conception must be believed as necessary to salvation; yet it was bitterly opposed by Thomas Aquinas, one of the most famous saints of the Church, on whose annually recurring festival on 7th March, the Church not only prays to him for his intercession in heaven, but actually prays for grace to enable her members to *embrace with the understanding what he taught.* This prayer is to be found in the Roman *Breviary*, which is in daily use by the priests of Rome.

Q. 25. In commemoration of the Immaculate Conception Decree, Pius IX. set up a pillar in the Piazza de Spagna, on the base of which he caused to be engraven numerous passages of Scripture concerning Christ, which are so quoted or twisted as to be made to apply to Mary, of whom they speak as the "promised seed," and the "expected Saviour" who was to take away the sin of the world

CHAPTER XXVII.

Q. 14. Of the relics of Christ there are the following:—The manger, swaddling clothes and cradle of the child; the shirt his mother made for him; vessels containing His blood in a hundred different places; the six waterpots used at Cana, which have increased to sixteen, and these of different material and size; the table and cup used in the upper room, with some of the bread—the table is so small that six persons could not sit, far less recline, at it; the towel which Christ used, which has been multiplied into three; part of the bread with which the 5000 were fed; as much of the real cross as would build a ship; the inscription over the cross, which has been duplicated; the spear used by the soldier, which has grown into four; the nails used at the crucifixion, which have increased to fourteen; more than fifty pieces of the thorns with which Christ was crowned; several of the pieces of silver received by Judas, and the rope with which he hanged himself. The relics of Mary are also numerous. There are many specimens of her hair and her milk; and as many of her shirts and dresses as would stock a wardrobe. Calvin describes a shirt of hers exhibited at Aix la Chapelle in his day, which was too large, he said, for a giantess, while the shoes of Joseph, exhibited at the same place, were small enough for a child; and he remarks that if liars always had good memories they would have taken care to maintain a better proportion of size between the shoes of the husband and the shirt of the wife. The relics of John the Baptist are very remarkable, as a dozen heads are exhibited which are said to be his; and six different Churches have the finger with which he pointed out Christ. This of course is all the more remarkable considering the fact that after his burial the Pagans exhumed his body and burned it to ashes. As for Peter and Paul, while their bodies are solemnly declared to lie in St Peter's in Rome, and so deeply buried there, that they have never been found, their heads are at St John's, their arms at the Church of the Holy Cross of Jerusalem, and their bones are scattered over all the Church. As for the rest of the Apostles, each of them has left behind him several bodies, and three or four heads. Of the Saints there is no end of relics; amongst others there is the stone on which Anthony sailed to Muscovy, and the head of St Denis which he carried under his arm for two miles after it was cut off. Then there is the holy cottage intact, miraculously transferred from Nazareth to Loretto; and the *Sancta Scala*, no less wonderfully transferred from Jerusalem to Rome. Of the relics of Old Testament saints, there are not a few: perhaps the most wonderful of them is that to be found in the Church of St Ambrose, in Milan. It is the identical (!) serpent of brass which Hezekiah broke in pieces two thousand years ago, now whole and entire and in good condition! The only relic that seems awanting among the innumerable relics of New Testament saints is the shadow of the apostle Peter.

Q. 17. One of the peculiarities of Rome is that she has a more plentiful supply of relics and miracles than Bibles. As a sign of her growing confidence and boldness in Britain, she is beginning to boast of the miracles performed by one of her saints at Holywell, in Flintshire. St Winifride is said to have been a holy virgin who lived twelve centuries ago, and whose hand was sought in marriage by Caradoc, Prince of Wales; but because she rejected his suit he drew his sword and cut off her head. The head rolled down the hillside, and finally stopped in front of the altar: there a spring at once burst forth, and the blood spotted the stones, as it has done ever since to this day. The priest at once began the subsequent series of miracles by replacing the virgin's head, after which she lived fifteen more years. This is the legend we are asked to believe; and pilgrims who do believe it, and go to Holywell, pray to St Winifride, and bathe in the well, are, we are told, cured of their diseases. The relic of the "saint" which they are required to venerate is "a small particle of a thumb or finger bone, not much larger than a pin head."

The legend is not needed to explain the redness of the stones, as it is caused by a parasitical moss which causes any stone it affects to have a peculiar scarlet appearance. The water of the well, moreover, as in the case of other wells which have no patron saint, is known to have sanative properties. The opinion of the *Lancet* is that "'the miraculous cures' conform for the most part, and probably altogether, to the type of those in which the healthy change in diseased parts is due to nervous energy;" and that "if full details of the history and course of the cases, rather than meagre and one-sided statements," were given, "it would be found that natural causes coincide exactly with the so-called supernatural in effecting the result." Viewing the miracles apart from the scientific stand-point (as no miracle has been proved) several things are worthy of notice. *First*, if the healing power is exercised by a virgin saint in heaven, it is most unlike the spirit of her Master to confine the advantages of it to those who can undertake a journey to Wales and touch her relic. A saint in heaven might think better of it than distribute her favours in any such fashion. *Second*, it is well known that priests, as well as people, are liable to the diseases that afflict humanity; and the Romish newspapers that record the "miracles" publish in the same issue references to priests that are laid aside through illness; yet there is not one case recorded of a priest or bishop going to Holywell to be cured. *Third*, the *Lancet* refers to the incomplete character of some of the reputed cures, such as the case of the blind man who returned *seeing with one eye*; but what of the sick who went to Holywell and *never returned at all?* Some who went to the shrine, died from the effects of their immersion, coroner's inquests being held upon them. St Winifride must be answerable for those killed as well as for those cured: but these, not being "miracles," are not recorded.

CHAPTER XXVIII.

Q. 58. Great stress is laid by the bishops of Rome upon the duty of fasting, both in Lent, and on the Friday of each week. From *The Catholic* of March 1894 (Dublin), we learn how, upon occasion, a Cardinal can obey the laws of his Church, and yet live like "a jolly friar." On Friday, 3rd September 1858, Cardinal Wiseman was treated to a banquet in Dundalk, at which the following was the bill of fare:—

Soups.—Oyster Soup. Vegetable Soup.

Fish.—Salmon. Sole. Fillet of Sole. Whiting. Dublin Bay Haddock. Fillets of Haddock in St Paul's style. Cutlets of Lobster. Oysters. In all twenty-five different dishes.

Between Courses.—Pastries of Oysters and Lobsters.

Second Service.—Lobster. Oyster. Cream of Vanille. Tarts. Puddings. Surprised Ham. In all twelve different dishes; with Fruit, Cakes, etc., etc.

The foregoing does not include the dozens of Champagne or gallons of John Jamieson consumed on the occasion. As the Editor of *The Catholic* says, if this be fasting, there are many who would gladly welcome seven such Fridays every week. It throws a sidelight, however, on Rome's idea of the mortification of the body.

Q. 75. In spite of all the multiplied rites of the Romish Church, and in spite of the virtue which she affirms to be lodged in her Sacraments, holy water, holy ashes, etc., etc., the fact remains that no Romanist can have a certain knowledge that he is a child of God. Newman himself affirms this. He says:—"There is no certain knowledge given to any one that he is simply in a state of grace, and much less that he is to persevere to the end" (History of my Religious Opinions, ch. 1, p. 6); and Cardinal Vaughan, on being appealed to as to whether this was Rome's doctrine, replied, "Does not the Scripture say, 'No man knoweth whether he is worthy of love or hatred' (Eccles. ix. 1): the doctrine expressed by Cardinal Newman is that of the Church." So that after all, the Church of Rome can promise nothing to her votaries. Romanists can have no guarantee when living that they are the children of God; and when they die, and pass to Purgatory, neither priests nor bishops can give their friends any guarantee—countless masses notwithstanding—as to their release.

The character of the religious spirit that lies behind the multiplied rites of Rome may be gathered from the fact, that when the great meeting was held in Edinburgh on 6th June 1894 to inaugurate the *Catholic Truth Society* in Scotland, and which was attended by so many archbishops and bishops, it was opened with an ode to the Pope, and an announcement of *his* blessing, but there was not one word of prayer or song of praise to God from beginning to end. Roman "Catholic Truth" certainly!

CHAPTER XXIX.

Q. 13. In a church in the Via Sacra in Rome there is an image of Mary, with the following inscription placed where every one can see it :—

"INDULGENCE.—The Image of the Most Holy Mary, which stands on the high altar, spoke to the Holy Pope Gregory, saying to him, 'Why do you no longer salute me in passing with the accustomed salutation?' The saint asked pardon, and granted to those who celebrate Mass at that altar the deliverance of a soul from Purgatory, that is, the special soul for which they celebrate the Mass." (Seymour's "Pilgrimage to Rome," pp. 509-510.) Here we have the Church of Rome declaring that an image spoke miraculously to the Pope, and complained that proper courtesy had not been shown to it (or her); and that the Pope asked pardon of the image, and by way of honouring the altar on which it stood, granted special power to the Masses said there. After this can it be maintained that Rome does not believe that there is "divinity" in some of her images?

Q. 26. The following is a description, from the volume just quoted, of a public ceremony in St Peter's, in which the Pope and his Cardinals took part. "The Pope approached reverently (the image of Peter, which is a large figure of bronze elevated on a bold marble pedestal), while a chamberlain or other officer carefully wiped with a handkerchief the toe of the image. The Pope bowed lowly before it, till his head was lower than the projecting foot of the image. He then raised his head very gently till it touched the sole of the foot. In this position, with the foot of the image on his head, he made his reverence, moving his lips as if in prayer, and, remaining for a short time thus humbled, under a semblance of prayer, he concluded by changing his position, kissing the great toe of the image, then touching it with his forehead, he passed away to kneel before the high altar. All the Cardinals followed, bowing to the image, and kissing its foot. All the Archbishops and Bishops—all the priests and other officials of the court followed their example, and passed on in like manner." So constantly has the great toe of this image (of Peter, *alias* Jupiter) been kissed that it has been worn away, and they have been obliged to cover it with brass! After this will there be any doubt as to whether the Church of Rome worships images?

The *Scotsman*, 23rd August 1893, records an exciting scene that took place in the Cathedral of Milan during that month. The cause of the excitement was a marble bas relief representing the Madonna and Child. Crowds pressed to get near the image, to kiss the marble, to rub against it handkerchiefs and linen taken from sick people, and to hold up to its gaze their own wounds and sores; hundreds knelt on the pavement, praying and beating their breasts. The police had to keep order. Finally the city

authorities took the matter up, removed the image, and put up a notice, similar in intent to that affixed to the high altar of the church of St Metard, in Paris, when a similar epidemic of devotion to the Madonna siezed the people—"No more miracles to be wrought in this place. By order of the King." Proofs like these, that the Church of Rome *does worship images*, can be produced *ad libitum*.

Q. 49. Pope Innocent VI. in 1353 actually instituted a festival in honour, and for the worship, of the lance and spear and nails which had inflicted the wounds of our Lord; these wounds themselves being already the subject of a special devotion, to which countless indulgences had been attached. The Bull contains the following apostrophe:—"O most blessed opening of this sacred side from which so many and great gifts of the Divine mercy have flowed! O happy lance which was thought worthy to effect so many good things, and to be added to the glory of so great a triumph!" (Würdtwein's Subsidia Diplomatica, tom. iv., p. 369.)

It is surely but a step from the worship of Satan's instruments of cruelty to the worship of Satan himself. *Antichrist* truly!

CHAPTER XXXI.

Q 13. The fact is a suggestive one that although, as Bungener says in his history of the Council of Trent, the Church of Rome "has made male or female saints of all the persons named or alluded to in the New Testament, and even of some who are not named or alluded to there, for example, the father and mother of Mary, she has taken care not to grant the honour to the wife of Peter, notwithstanding the fact that Paul represents her as accompanying the Apostle in his painful and perilous journeys."

CHAPTER XXXII.

Q. 30. Mr Seymour, in his "Pilgrimage to Rome," gives an interesting sketch of the monastic institutions of Italy as he saw them in 1848. He says that they were divided into two classes, one for the higher and the other for the lower orders of society. The former were meant for the younger sons of the nobility who do not go to business, and cannot afford to marry; in them the inmates lived well, and enjoyed unrestricted liberty. As to the manner in which they spent their time, some of the inmates devoted themselves to the acquisition of knowledge, some to the amusement of the passing hour. "They were seen in the drawing-room and at the gaming-table, and in every place of fashion and amusement. Truly they were sometimes where they ought not to

have been, realising the old song, 'Upstairs and downstairs, and in my lady's chamber.'" In the inferior class of houses, as no entrance money was needed, were to be found strong, active, and able-bodied persons, who ought to have been at work, but who, by wearing the dress of some Order, and taking the usual vows, enjoyed indolence and secured a wretched subsistence. Seymour adds that the inmates of these houses were "often the most vicious and depraved even in Italy." (pp. 177–181.)

CHAPTER XXXIII.

Q. 7. The trial that led to the disclosure of the *Constitutiones* was a remarkable one. The facts, in brief, are the following:—Father Lavalette, Procureur of the Jesuit Establishment at St Pierre, in Martinique, traded very extensively, as Jesuits do still. By his daring and ingenious speculations he increased his trade to such a degree as to excite the jealousy of the merchants and inhabitants of the colony, who saw an ecclesiastic accumulating merchandise and wealth, and intercepting the circulation of money, in order to make himself the exclusive dispenser of it in the island. Complaints were made to the French Government, and he was recalled to Paris. Before long, however, he was sent back again by the Jesuit Society, and he renewed his speculations, forming new establishments, and increasing his wealth immensely. The Jesuits traded on their credit, pretending that the property of their whole body was answerable as security. They disregarded treaties which other merchants respected; neutrality laws were nothing to them; they hired ships which transported merchandise, which were used as privateers when it suited them, and sailed under any flag that was convenient. The French Government took no notice of all this; but the English Admirals Hawke, Boscawen, Howe, and Anson settled the matter by taking the privateers. The result of this was that the credit of the Jesuit traders was injured, and the French Provincial of the Order, on the pretence that the Society was not liable as a whole, though they had acted together, refused to pay their creditors.

The Brothers Lionci & Gouffre, extensive merchants of Marseilles, were the agents and correspondents of Father Lavalette. They had accepted bills to the extent of a million and a half of livres, to cover which two vessels had been dispatched from Martinique with merchandise to the value of two millions. These vessels, however, were captured at sea by the English. Messrs Lionci & Gouffre then, pressed by want of money, asked the Superior of the Jesuits at Marseilles for 400,000 livres out of their million and a half, in order to save them from bankruptcy. But the Jesuits, through a Superior of the Order named Sacy, who was the agent

of Lavalette, declared that the Society was not answerable as a whole; they offered, however, to give them the aid of their prayers and masses in lieu of the money. As such an offer could not fill the chests of the merchants which the Jesuit speculators had emptied, it was rejected, and the case was brought into the law courts, and appealed to Parliament. The Jesuits attempted unsuccessfully to stifle the matter, and the result of the appeal was that they were condemned to honour the bills drawn by their agent. There was delay in paying the money, although, for the sake of keeping the matter as quiet as possible, an effort was made to pay it. In the meanwhile, the bankruptcy of Messrs Lionci & Gouffre had taken place. When the Jesuits found that publicity was inevitable, they withdrew all help from those they had ruined. They pled that Lavalette and not the Order was responsible, as trading was forbidden by their *Constitutiones;* but the plea was set aside, as no member of the Order could do anything but as the agent of his chief. Then they pled that the Society had no common property, appealing to the *Constitutiones* in proof. Till then the *Constitutiones* had remained secret, but as soon as they were published they disclosed the character of the Order in such an odious light that they not only lost the Jesuits their cause, but became one of the principal grounds of the accusation that ended in the decree for the extinction of the Order in France in 1762. ("A Glimpse of the Great Secret Society," pp. lxxvii.-lxxxii.)

Q. 11. The following statements occur in Nicolini, pp. 45, 46:—"There is also a secret fifth class, known only to the General and a few faithful Jesuits, which, perhaps more than any other, contributes to the dreadful and mysterious power of the Order. It is composed of laymen of all ranks, from the Minister to the humble shoeboy. Among the individuals composing this class are to be found many ladies who, unknown and unsuspected, are more dangerous in themselves and more accurate spies to the Company. . . . Father Francis Pellico, in his recent quarrel with the celebrated Gioberti, to prove that the Order is not so very deficient of supporters as his opponent asserts, candidly confesses that 'The many illustrious friends of the Society—prelates, orators, learned and distinguished men of every description—the supporters of the Society, remain occult, and obliged to be silent.'" Nicolini adds:—"This avowal, coming from the mouth of a Jesuit, must be specially noted."

Q. 13. Mr Seymour relates a conversation which he had with an eminent Jesuit in Rome, which illustrates the theory and practice of obedience in the Order. The Jesuit said to him, "that himself and all others were completely in the power and under obedience to the General—that if the General sent for him, and desired him to undertake the conduct of a university, he had only to bow and retire, and then forthwith prepare himself to obey; and that if the General desired him to resign that position and to become the mere

door-porter or messenger of some family or establishment in the land, he had only to bow and withdraw to prepare for immediate obedience. And yet further, that if the General directed him to proceed as a missionary to China, to the Indians of America, or the savages of Africa, he could only bow and take his leave, in order to give a ready obedience." This matter is carried so far that not unfrequently a member may be one day the porter of a convent in France, and the next day the private secretary or minister of a prince in Germany ; on one day he may be the confessor of a monarch, and the next day the master of some village school. In answer to Mr Seymour's question, this Jesuit further stated, that though the command issued by the General to any member of the Order might be in opposition to that member's judgment, revolting to his feelings, and wholly hostile to his deliberately-formed opinions, even in that case there must still be implicit and unquestioning obedience. ("Pilgrimage to Rome," pp. 254, 255, 259.)

Q. 19. Up till 1773, the year of their suppression, the Jesuits were the most powerful religious corporation in the Church, but they were held in check by the other Orders. The Dominicans and Augustinians possessed by long prescription the most influential offices in Rome, so much so that the two Congregations of the Index and the Holy Office were entirely in their hands, to the exclusion of the Jesuits. But since the restoration of the Order all this is changed, and in their interest. The other Orders are now in the shade in regard to theological importance and influence ; the Dominicans moreover are ruled by a General who is thoroughly devoted to the Jesuits, and the Jesuits are now in the fullest sense the Urim and Thummim and breastplate of the High Priest the Pope, who can only issue an oracular utterance when he has consulted his breastplate—the Jesuit Order. (Quirinus, pp. 76–79.)

The Jesuits have been hated within the Church, as well as feared and hated outside the Church. Between them and the other Orders there is union, but not unity, except in so far as the interests of the Church demand it. The Order is now very extended. The census of the strength of the Order, prepared for the information of the international convention in 1892, showed a membership of 12,972, comprising 5751 priests, 3713 scholastics, 3508 lay brethren, and 27 provinces.

Q. 25. Dr Bushnell of the United States, in an interesting paper on "Romanism in America," read at the Presbyterian Council in Toronto in 1892, refers to the mission of the Jesuits to Florida. He says :—"In 1565 Melendez sailed from Cadiz to Florida, with eight Jesuits. Their first work was to butcher the defenceless little Huguenot colony there." Even Shea, the Roman Catholic historian (he says) admits that "in no point of view can this massacre be justified."

Q. 35. It is a remarkable fact that three successive Archbishops

of Paris were murdered. Monseigneur Sibour was murdered by a fanatical priest. Monseigneur Affre was shot upon one of the barricades at the Parisian Revolution of 1848, whither he had been induced to go on a mission of peace by Frederick Ozonam and his allies, all Ultramontanes of the Society of St Vincent de Paul. Archbishop Darboy, who was one of the strongest opponents of Infallibility at the Vatican Council of 1870, and who was threatened in a letter by the Pope with punishment, afterwards met with a similar fate. ("A Glimpse of the Great Secret Society," p. xxix.)

These three Archbishops were all Gallicans in religious opinion and opposed to the Jesuits. For the sake of those who do not know what "Gallicanism" means, we give the text of the celebrated declaration of the clergy of 1682 which asserts the freedom of the Gallican Church, and is known as "The Four Articles":—

1. St Peter and his successors, and the Church itself, received from Almighty God power over spiritual things *only*, not over political matters, Christ having said "My kingdom is not of this world." Consequently kings and princes cannot be deposed either directly or indirectly, nor can subjects be liberated from their oaths of allegiance, by the authority of the heads of the Church. And this doctrine must be inviolably received as conformable to the word of God, to the traditions of the Fathers, and to the example of the saints. 2. The full power of the Apostolic See and of the successors of Peter is such that the decrees of the Holy Œcumenical Council of Constance, approved of by the Apostolic See (and which declared that general councils were superior to the Pope in matters of faith), subsist in all their force and virtue. 3. Thence it results that the action of Apostolic power must be regulated according to the Canons; that the rules, the manners, and the constitutions, received in this kingdom and by the Gallican Church must ever remain in vigour, and the limits appointed by our fathers must remain unchanged. 4. The Sovereign Pontiff has the principal power in questions of faith, and his decree extends over all Churches; his decision, however, is not irrevocable until the consent of the Church has confirmed it.

The limited freedom claimed in these Articles by the French National Church is now an impossibility. There is no medium between absolute slavery to the spiritual despot and total renunciation of his authority. ("A Glimpse of the Great Secret Society," p. xxxiii.) In the words of Manning, "The Holy See is Ultramontane, the whole episcopate is Ultramontane, the whole priesthood, the whole body of the Faithful throughout all nations, excepting only a handful here and there, of rationalistic or liberal Catholics—all are Ultramontanes. *Ultramontanism is Popery, and Popery is Ultramontanism.*"

Q. 41. The language of the brief in which the Order was abolished was most sweeping. "Complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults,

discords, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatred and enmities. Desolation and danger grew to such a height that the very sovereigns whose piety and liberality towards the Society were so well known as to be looked upon as hereditary in their families found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy to so great evils; and that this step was necessary in order to prevent Christians from rising one against another, and from menacing each other in the very bosom of our common mother the Holy Church."

Q. 42. When Clement XIV. signed the brief suppressing the Order, he told those around him that he knew that he was signing his own death warrant—"Sotto scriviamo la nostra morte." Though in robust health at the time, not long after he grew rapidly ill without any apparent cause. His physicians could not make out his complaint, and no medicine could remove it. After lingering in great torture for months, he died 22nd September 1774. ("The History of the Jesuits," by Grinfield, p. 260; and "A Glimpse of the Great Secret Society," pp. l., li.)

Q. 46. The principal clauses in the Act of 1829 against the Jesuits are in substance the following:—That every Jesuit, etc., *within the kingdom*, shall within six months, deliver to the Clerk of the Peace of the County, or place where such person resides, a notice of his name, age, birthplace, order, residence, etc., under a penalty of £50 per month. That if any Jesuits, or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this Act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanour, and being thereof legally convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life. That any Jesuit, etc., admitting, or aiding in the admission of, any person to be a member of the Order, shall in England and Ireland be punished as guilty of a misdemeanour, and in Scotland shall be punished by fine and imprisonment. That any person becoming a Jesuit, or member of such religious orders, shall be banished for the term of his natural life. That any banished person not departing from the kingdom in three months shall be transported for life. That the prosecutor for penalties against the Act shall be the Attorney-General in England and Ireland, and the Lord Advocate in Scotland.

In spite of the fact that the Jesuits are an illegal order in this country, it is understood that Stonyhurst has for many years been a government meteorological centre: and according to the *Tablet* (22nd February 1890), Father Perry, S.J., who had the direction of the Observatory there, was frequently "employed by the English Government upon scientific expeditions, and especially

in observing in the West Indies the solar eclipse of 22nd December 1889."

Q. 49. The decree of Infallibility passed by the Vatican Council in 1870 showed that the hand of the Jesuit had not lost its cunning. It was as follows :—"If then any shall say that the Roman Pontiff has the office merely of inspection or direction, and not *full and supreme power of jurisdiction over the Universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world ;* or assert that he possesses merely the principal part, and not *all the fulness* of this supreme power ; or that this power which he enjoys is not ordinary or immediate both over each and all the Churches, and over each and all the pastors and the faithful, let him be ANATHEMA." "Therefore faithfully adhering to the tradition received from the beginning of the Christian faith . . . We teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedra*—that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised him in blessed Peter—*is possessed of that infallibility* with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals, and that, therefore, such definitions of the Roman Pontiff are *irreformable . . . of themselves*, and *not from the consent of the Church.*"

In the Romish system the Church displaces the Bible, and to the Pope exclusively it belongs to declare what the Church must believe. The word of the Pope, therefore, is the Bible of Romanists.

Q. 52. The historian Fuller tells that when the two Jesuits, Parsons and Campian, came to this country in 1580, they "effectually advanced the Roman cause, appearing in more several shapes than Proteus himself, in the disguised habits of soldiers, courtiers, ministers of the word, apparitors, as they were advised by their profit and safety ; and as if his Holiness had infused an ubiquitariness into them, they acted in city, court, and country."

Nicolini describes the Jesuit thus :—"Draw the character of the Jesuit as he seems in London, and you will not recognise the portrait of the Jesuit in Rome. The Jesuit is the man of circumstances—despotic in Spain, constitutional in England, Republican in Paraguay, bigot in Rome, idolator in India. He will assume and act out in his own person all those different features by which men are usually distinguished from each other. He will accompany the gay woman of the world to the theatre, and will share in the excesses of the debauchee. With solemn countenance he will take his place by the side of the religious man at church, or revel in the tavern with the glutton or sot. He dresses in all garbs, speaks all languages, knows all customs, is present every-

where, though nowhere recognised—and all this, it should seem, (oh, monstrous blasphemy) for the greater glory of God. Ad majorem Dei gloriam."

For a most interesting sketch of the machinations and movements of the Jesuits in this country, the reader is referred to "Rome's Tactics," by Dean Goode, published by the Christian Book Society, London.

CHAPTER XXXIV.

Q. 27. Dr H. Grattan Guinness, in the Appendix to "The City of the Seven Hills," describes his visit to the Inquisition in Rome since 1870. He says:—"We were shown the chamber in which the Inquisitors still sit in council week by week. The Holy Office, as in past centuries, is in the hands of the Dominicans, with the Pope at their head. When I inquired from the Inquisitors whether the Inquisition possessed branches at the present day in different countries as in times past, they told me that the bishops throughout the world were their coadjutors; and when I asked whether the bishops were not free agents in such matters, the head Inquisitor answered emphatically, "They do as we bid them." In reply to my inquiries whether the Inquisition had changed its principles and objects from what they were in past centuries, he said, "Rome never changes; what she was in the days of her youth she is still; she is infallible, and her laws are inflexible." This is confirmed by Dr Achilli, who was twice a prisoner in the Inquisition. He says in his book on the Inquisition, "Every bishop who is sent *in partibus infidelium* is an Inquisitor, charged to discover, through the means of his missionaries, whatever is done or said by others in reference to Rome, with the obligation to make his report secretly" (pp. 101, 2). In the same volume Achilli declares that the "Inquisition is truly a hell invented by the priests;" . . . "in the jargon of the priests it is called the Holy, Roman, Universal, Apostolic Inquisition," which he thus explains, "Holy, as the place where Christ was crucified was holy; Apostolic, because Judas Iscariot was the first Inquisitor; Roman and Universal, because from Rome it extends over all the world."

Q. 28. The following are two of the Canons of the Vatican Council:—

Canon VI.—"If any one should say that that intolerance with which the Catholic Church proscribes and damns all religious sects separated from her communion, is not commanded by the divine law . . . let him be anathema."

Canon XII.—"If any one should say that the power conferred by Christ our Lord and Saviour on His Church was only that of directing by advice and persuasion, but not also of commanding by laws, and *coercing and compelling* by exterior judgment, and *by salutary punishments*, those who are astray and contumacious, let him be anathema." ("Documenta ad illustrandum Concilium

Vaticanum," ii., pp. 103, 104, by T. Friederich, Historian of the Council.)

Q. 32. When Achilli left the Church of Rome, all that the most unscrupulous falsehood, the vilest slander, the basest espionage, the most untiring activity, and perjury of the deepest and most revolting description, could do, was done to blast his reputation. Dr, afterwards Cardinal, Newman was the mouthpiece of Rome in these slanders; and Achilli compelled him to justify (if he could) his accusations before an English judge and jury. The trial extended over four days, and the history of Achilli's life was revealed in a British Court of Justice; with the result that his character was triumphantly vindicated. Of the twenty-three counts in the filthy paper put in by Newman in justification of his libel, all were repudiated by the verdict of the jury except one, which alleged that the Inquisition had certain dealings with Achilli for heresy—a fact which he never denied.

A similar attempt, as base as it was cowardly, and which was traced in Court to Roman Catholic sources, was made (1894) to damage the character of Rev. Thomas Connellan, the able editor of *The Catholic*, and a devoted missionary among Romanists in Dublin. The case went into Court; and Mr Connellan's character was signally vindicated by a jury of respectable Dublin citizens, eight of whom were Roman Catholics. Before Mr Connellan left the Church of Rome he was held in the highest esteem by his bishop and all his ecclesiastical confrères; and after he left, every blandishment was used to induce him to return. But when these blandishments failed, and "Hear the Other Side" appeared, the scene changed. Mr Connellan was first suspended and then excommunicated; his family became the victims of a series of conspiracies and persecutions; and his own life was more than once threatened. Speaking of the trial, the Belfast *Evening Telegraph*, 10th May 1894, says:—"The collapse of the vile conspiracy against the Rev. Thomas Connellan is a proper exposure of the depths to which the Church of Rome will sink for the purpose of having revenge upon those who leave its communion."

The case of Mr Murphy, the Protestant lecturer, who was brutally attacked at Whitehaven by an Irish mob, and so cruelly injured, that after lingering for a few months he died; the case of Pastor Chiniquy in America, who has been attacked both in person and character by Romanists repeatedly; and many other similar cases, all go to prove that Rome leaves no stone unturned to destroy not only liberty, but life and reputation. An indication of the spirit by which modern Romanists are animated may be seen in the formation of the Guild of Ransomers, with the sanction of the late Cardinal Manning: an association organised expressly for the noble and honourable purpose of creating disturbances at Protestant meetings!

Q. 34. In the face of all these declarations on the part of bishops, cardinals, popes, and councils, the *Catholic Truth Society*, in one of its leaflets, No. 42, has the hardihood to say :—"Our faith teaches us to detest all massacres, treasons, and murders whatsoever, whether committed by Catholics against Protestants, or by Protestants against Catholics. We look upon these as among the very greatest of crimes that can be committed betwixt man and man, and such as cannot be justified by any pretext of religion. And so far from Catholics thinking it lawful to murder heretics, in all kingdoms and states which profess the Catholic religion, such murderer of the heretics must certainly expect nothing less than death by the laws of his country, and damnation, if he dies impenitent, by the faith and doctrine of his Church." Such a statement needs no comment. It shows the elasticity of the Romish conscience in regard to speaking the "truth." The Society that publishes such a statement must be a "*Truth* Society" on the principle of *lucus a non lucendo :* in the interests of truth it ought to alter its title. And the writer of the foregoing statement, before publishing any more such "Truth" leaflets, ought first to square his accounts with Cardinal Manning, who canonised the heroes of the gunpowder plot. The author of "Vaticanism" settled the question, that the Church of Rome does claim for herself the right *to use force.* "The inexorable Syllabus binds (the Church) to maintain it, as Ixion was bound to his wheel" (p. 76).

CHAPTER XXXV.

Q. 3. Macaulay continues further to say :—"The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in *intellectual torpor*, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation—the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson."

Q. 5. Di Bruno ("Catholic Belief," pp. 322–326), makes a strenuous effort to explain away and justify Rome's action in the case of Galileo. He says the head and front of Galileo's offence was that he asserted the truth of the Copernican system "as a

demonstrated fact," and that he "pretended to prove it from Scripture"; *i.e.*, if Galileo had only set forth his doctrine as a "theory," and if he had not presumed to interpret Scripture in its favour, the Inquisition would have let him alone. According to this apologist of Rome, Galileo had no right to affirm as a fact that which he had demonstrated to be a fact, and which is now universally acknowledged to be a fact; and he had no right to read and interpret the Word of God for himself, although his interpretations are now universally admitted to have been true and accurate. Because he dared to do such things, he was dragged before the Inquisition, and compelled to recant. Such a defence is Rome's strongest condemnation. Di Bruno further pleads:—"For us who live in times when the system of Copernicus is no more regarded as a theory but as a demonstrated truth, it seems very easy to reconcile it with Holy Scripture, by saying that Scripture never intended to teach any astronomical system . . . but it was not an easy thing when the Copernican system was only a theory supported by mere probabilities." Exactly so; but where then was the infallibility of the Church? or what is the infallibility worth that could cast a man into prison in one century for holding and proclaiming what, two centuries later, all admit to be in harmony with both science and Scripture?

Q. 14. This Compulsory Bill was passed, and nearly nine-tenths of the corporate bodies in Ireland declared themselves ready to carry it into force. But at the last moment, "at the nod of the Roman Catholic bishops," the bill was dropped. For this a pretext was easily found; so that the priests in Ireland will continue, for some time to come, to have the privilege of marching illiterates to the poll by the score.

Q. 17. The crookedness, as well as tyrannical selfishness, of Rome's policy, in seeking representation at School Boards, is very striking. The Romish bishops in their instructions to the clergy (*Tablet*, 2nd August 1879) denounced the Board Schools in the strongest terms, forbade Roman Catholic parents sending their children to them at the peril of their souls, and forbade Roman Catholic teachers accepting employment in them; yet Romish priests and laymen eagerly seek places on the Boards by which these schools are managed, and by the aid of the cumulative vote (which is utterly unjust) they succeed in obtaining them. One would naturally think that if Board Schools are such "godless institutions" as Rome calls them (and has struggled to make them), her priests would best consult their own character for consistency by letting them alone, and giving their undivided attention to their own. But this is not Rome's policy. She must, if she can, control all education. And, therefore, so long as Protestants tolerate it, she will not only make sure of State-paid Romish education for her own children (in schools which no Protestant member of the community except the Government Inspector dare

enter), but she will insist on having a part in directing the education of Protestant children. She is more than a match in persistency and cunning for all her neighbours.

Q. 43. "The little State of Ecuador," Dr Bushnell stated in his address at the Pan Presbyterian Council, Toronto, 1892, "the home of Chimborazo and Cotopaxi, the only American State that is absolutely ruled by Jesuits, is genuinely orthodox by Romish standards, receiving her morals, religion, and politics from the Vatican: one Roman Catholic church to every 150 people, 10 per cent. of the people priests, monks, or nuns; one quarter of all property belongs to the bishop, 272 days of the year feast days, 70 per cent. of the children illegitimate, and *illiteracy the normal condition*. They have no railroads, no amusements but cock and bull fights, and yet their territory is naturally the richest on the globe. In all the group of Republics in South America, where once the Pope was sovereign, only the little State of Ecuador remains as the Spaniards left it. Chili has abolished parochial (Roman Catholic) schools, forbidden clerical interference with politics, expelled the Jesuits, and made education compulsory. The Argentine Republic introduced education, and has forbidden the interference of priest or bishop. Uruguay has closed parochial (Roman Catholic) schools, introduced free schools under a compulsory education law, and expelled the monks and nuns. Venezuela has proclaimed her independence of the Vatican. Similar progress is being made in Brazil, and other South American States. Mexico also is in transition, and refuses to receive her politics from Rome. She has abolished parochial (Roman Catholic) schools, and free schools take their place: no priest is allowed by law to hold real estate, and titles vested in religious orders are worthless: Romanism is distrusted by the masses."

While these countries, which were long Rome-cursed, are fighting their way to light and liberty, Britain is gradually surrendering herself to the darkness and slavery of Popish rule.

Q. 44. The success of the pupils from Romish Schools and Colleges at the Intermediate Examinations of late years in Ireland has created surprise in many quarters—in itself an indication of the estimate which the community had put on Rome's interest in education. But there need be no surprise—it only shows Rome's astuteness and wonderful energy. There was a bad "record" to efface, and to "command success" became Rome's policy. The Roman Catholic pupils top the list principally in languages. The Jesuits are able to supply the most accomplished scholars for the work of teaching; boys of the brightest talents are selected, and boys with pure Celtic blood in them are naturally bright; to these boys, moreover, all attention is devoted; the number of competing Roman Catholic pupils is out of all proportion to the number of competing Protestant pupils; and in such circumstances the success of the Roman Catholic pupils is to be expected. Rome's

educational work, however, looked at as a whole, is miserably poor. At the one end of her long army of disciples may be seen—as an advanced guard—a band of distinguished linguists; following them a vast company, of whom from thirty to fifty in every hundred can neither read nor write; and then the great rank and file of many millions, stamped with the hall-mark of illiteracy, at the rate of from 80 to 90 per cent.

Q. 46. There are twenty-four fellowships in this University, the salary attached to each of which is £400. There is a proviso that in any case in which a Fellow is already in receipt of a salary from any college endowed by the State (and for which, of course, he does certain work), he shall receive only the difference between that salary and £400 a year. In this way nine Roman Catholic Fellows receive in the aggregate £3600, while other eleven, chosen from Queen's College professors, receive in the aggregate only £852 Thus, as is admitted by the *Tablet*, "each Fellow taken from the Queen's College will receive out of the Royal University funds considerably less than one-fifth of the amount paid to each of his (Roman) Catholic colleagues for doing precisely the same work."

Q. 50. Unless the Protestant sentiment of the nation assert itself there is danger that this demand may yet be conceded. Rome is unceasing in her efforts and unblushing in her persistency. Mr Balfour, in his speech at Partick, on 2nd December 1889, and also in the House of Commons when pressed by Mr Sexton, spoke in favour of the establishment and endowment of a Roman Catholic University. And Lord Salisbury, on the occasion of a debate in the House of Lords, lamented that the system of concurrent endowment had not been followed at the time of the disestablishment of the Irish Church. He is evidently prepared to adopt it still in matters educational in Ireland.

Q. 51. The following is an approximate statement in round numbers—under rather than over—of the monies received from Government by the Church of Rome for educational purposes in the three kingdoms.

Scotland.	Grants to Roman Catholic Schools - -	£67,500
	„ Reformatory and Industrial Schools	11,000
England.	Grants to Roman Catholic Schools - -	293,800
	„ Reformatory and Industrial Schools	40,000
Ireland.	Grants to Roman Catholic Schools (estimated proportion) - - - -	650,000
	„ Reformatory and Industrial „ -	80,000
	„ Intermediate Schools „ -	35,000
	„ Pension Fund „ -	45,000
	„ Royal University „ -	14,000
	„ Maynooth College (capitalised) „ -	21,000
	Total	£1,257,300

CHAPTER XXXVI.

Q. 5. Achilli continues in the same letter :—"Thousands of accusations can be most justly made against the Roman Catholic clergy. Will you venture to deny it? You must first hide the Episcopal prisons of your State, and numerous other places of punishment for ecclesiastics; you must prevent the world from knowing of the Egastolo of Cometo, full to overflowing with priests and monks, whom you send there yourself when they become intolerable to you. Find me anything like this in Germany or in England, countries eminently Protestant. I have, I think, proved to you, that your Popery renders men more wicked." The testimony of Macchiavelli in the beginning of the sixteenth century was very similar. He said :—"The nearer people live to the capital of Christendom, the less will you find in them of a Christian spirit. We Italians have chiefly the Church—the priests —to thank for having become profligate and ungodly wretches." (Macchiavelli on Livy).

Q. 18. The decree of the Council of Constance was passed for the very purpose of getting Sigismund to break his safe conduct to John Huss. The terms of it were :—"By no law, natural or divine, is it obligatory to keep faith with heretics, to the prejudice of the Catholic faith." Pope Martin V., in his letter to the Duke of Lithuania, said,—"Be assured that thou sinnest mortally if thou keep faith with heretics." (Wylie, p. 381).

Q. 29. A modern case of financial legerdemain on the part of a Carmelite Friar in Dublin, shows that the art of deception has not been lost. This Friar held the chaplaincy of the South Dublin Union, at a salary of £150 per annum, and when he retired in 1884 he was accorded a retirement pension of £160! This was illegal, as the statute forbids such chaplains to receive pensions. The chaplain had also been granted £150 per annum to pay an assistant, as he was unable to give all the attendance required—an arrangement that was very questionable, if not illegal also, as the statute precludes such appointments, and consequently precludes payment of more than one chaplain. The ratepayers in Dublin therefore had to pay in all £460, instead of £150, *i.e.*, £160 to the retiring chaplain, £150 to the chaplain who succeeded, and £150 to the gentleman assisting. An application was made to the Local Government Board to redress the shameless compact, but they declined redress. All the three officials belonged to the Blessed Confraternity of Carmel. ("Political Issues of the Nineteenth Century," p. 22; Swan Sonnenschein, Lowrey & Co., London.)

Q. 32. In "Hear the Other Side" the author says :—"At the only Irish wedding at which I have ever been present, the parish priest was drunk while performing the ceremony. He had afterwards to retire to a bedroom where his housekeeper, quite as drunk as he, kept him company. I might cover pages with facts like

these mentioned. The vices of drunkenness and gambling were almost universal among the Roman Catholic clergy of my acquaintance." Pastor Chiniquy, in his "Fifty Years in the Church of Rome," draws a sad picture of the immorality of many of the priests in Canada. His statements, which are not wanting in minuteness of detail, have not been challenged.

The high ideal of morality entertained among the priesthood in Ireland may be gathered from the following fact. It was discovered by Lord Cowper's Commission, that for the fifteen months in Ireland ending 31st March 1887, there were perpetrated 388 serious crimes, viz., 11 murders, 23 cases of firing at the person, 44 assaults, 84 outrages on cattle, 51 cases of firing into dwellings, and 175 cases of injury to property. Yet the priests declared that there was no need to strengthen the law in the face of increasing crime and intimidation. Rev. T. Nolan, P.P., said that "there was nothing in the shape of disturbance or crime calling for special legislation." (Kerry *Weekly Reporter*, 23rd April 1887.)

Q. 39. This testimony is confirmed by M. Edmond About in "The Roman Question." Writing at the time when the Pope was a temporal as well as a spiritual ruler, he says:—"The Roman State is the most radically Catholic in Europe, seeing that it is governed by the Vicars of Jesus Christ Himself. It is also the most fertile in crimes of every description, and above all of violent crimes." This he explains by saying that Europe handed over the three millions of men who dwell in the Papal States to the Pope; and that accordingly his "first duty is to say Mass at St Peter's for 139,000,000 Roman Catholics; his second duty is to make a dignified appearance, to receive company, to wear a crown, and to take care it does not fall off his head. But it is a matter of perfect indifference to him that his subjects brawl, rob, or murder one another, so long as they don't attack either his church or his government. . . . Rome punishes sins, . . . claps into jail the silly fellow who refuses to take the communion at Easter, . . . but the crimes and offences of which the natives are guilty towards one another affect the Pope and his Cardinals very remotely. What matters it to the successors of the Apostles that a few workmen and peasants should cut one another's throats after Sunday vespers? There will always be enough of them left to pay the taxes" (pp. 169-171).

Q. 40. In the "Encyclopædia Britannica," in the article on Italy, it is said:—"It is a painful fact that in the space of ten years 305,105 children were abandoned by their parents." It is also added:—"The rate of infant mortality also speaks of ignorance and neglect; in 1877, *e.g.*, 214,093, nearly 21 per cent., died in the first year of existence, and other 196,844 perished before they completed their tenth year." In the city of Rome, according to the official tables, the number of children abandoned by their parents (foundlings) each year is 800.

Romanists are accustomed to point to Ireland by way of proof that the Church of Rome exercises a most healthy influence in the direction of social purity. It is acknowledged on all hands that to Ireland belongs the enviable distinction of standing highest among the nations in freedom from the sin of illegitimacy. The fact, however, that Ireland is the one and only *Roman Catholic country* that possesses this distinction, and that all other Roman Catholic countries are distinguished the other way, is sufficient to prove that it is a case of *non causa pro causa* to give the Church of Rome the credit. If the religion of Rome were so healthful in its influence, those countries would be purest where that religion is supreme ; but statistics declare far otherwise. The question of illegitimacy is one that has not yet been fully solved. There seems force in the theory that the extreme tendency to it is to a great extent a matter of race, which only true religion will eradicate. In Scotland there are some districts in which the sin is more common and shameless than in others, but it is a demonstrated fact that the Protestant Celts in Scotland are as free from the taint of illegitimacy as the Romish Irish. There is one way in which in Ireland the Church of Rome makes her influence felt. The priests have in the confessional early access to facts, and they use their authority to have the parties married when a case of illegitimacy is threatened. If the child is born an hour after the marriage it is registered legitimate. The priests have their own registration, and resent the conduct of the State in insisting upon anything further. The habits and diet of the people also are most probably elements in accounting for Ireland's immunity from this reproach.

Q 41, 42, 43. In 1892-3 the Protestant population in Scotland supplied 85 criminals per 10,000, and the Romish population 520 per 10,000 ; that is, 1 in every 117 of the Protestant community was a criminal, and 1 in every 19 of the Roman Catholic community. In England, on the basis of the relative proportion given in the Government statistics for 1872, taken along with the increase of population in 1893, the Protestant population supplied (approximately) 38 criminals per 10,000, and the Romish population 250 per 10,000 ; that is, 1 in every 260 of the Protestant community was a criminal, and 1 in every 40 of the Roman Catholic community. In Ireland the Protestant population supplied 50 criminals per 10,000, and the Romish population 78 per 10,000 ; that is, 1 in every 199 of the Protestant community was a criminal, and 1 in every 127 of the Roman Catholic community. According to the Report of the General Prisons Board, the juvenile criminals in Ireland for the year 1891-2 were 588, of whom 62 were Protestants and 526 Roman Catholics.

Q. 45. Taking the whole population of the three kingdoms, Romanists are only 14 per cent., or less than 1 in 7 of the population, and they furnish 37 per cent., or more than 1 in 3, of the criminals. In 1892–3 the Roman Catholic prisoners in the country

numbered over 85,000. Had they been in the same proportion to the Roman Catholic population as Protestant prisoners are to the Protestant population, they would not have exceeded from 24,000 to 25,000.

Q. 46. Commenting on the annual returns for Glasgow for 1876, the *North British Daily Mail* said :—"But for the presence of the Roman Catholic element we might dispense with the services of three-fourths of our policemen, might shut up the same proportion of our workhouses and jails, and reduce our assessments for the support of pauperism and the repression and punishment of crime to one-fourth of the present amount."

In regard to Liverpool, the *Catholic Times* (April 17, 1885) acknowledged that the criminal returns "disclosed a state of things which the Catholic public cannot contemplate without feelings of sadness and humiliation"; and "in the hope of rousing their people to action," the editor quoted the figures :—Total number of prisoners for the year, 21,324—13,676 Roman Catholics and 7648 Protestants : daily average, 633 Roman Catholics and 327 Protestants. After this appeal there was an improvement, as the daily average for the three years ending 31st March 1892 was 859—480 Roman Catholics and 329 Protestants. There is room for still further improvement, seeing that the Roman Catholics of Liverpool, though forming less than a sixth of the population, contribute far more than half the number of prisoners.

In Montreal, during 1893, the total number of prisoners actually committed for offences against the law was 2608, of whom 2139 were Romanists. Of these, 410 were women who could neither read nor write. (*Toronto Sentinel*, May 24, 1894.)

Q. 50. In 1888, the proportion of the police force required in the three kingdoms was as follows :—In Scotland, 1 to every 1012 of the population ; in England, 1 to every 767 ; in Ireland, 1 to every 342.

Q. 51. These figures for Scotland and England indicate only the extra cost of the criminals in the matter of maintenance. The total cost of repressing crime in the three kingdoms for 1893 was above £7,500,000 (see Parl. Report on Judicial Statistics), and of that sum considerably more than a million was due to the excess of Romish criminals above their proportion to the Romish population.

Q. 52. Temperance reformers have been congratulating the Church of Rome on the order issued by Roman Catholic Bishop Watterson of Columbus, Ohio, in June 1894, and afterwards, on appeal, confirmed by Satolli, the Pope's Delegate in the States, forbidding any Roman Catholic Society to have for its officers persons engaged in the manufacture or sale of intoxicating drink. Though the order in question did not enjoin prohibition or total abstinence, it was considered by many that, for Rome, it was a step in the right direction. The liquor trade in the Romish Church, however, rose up in arms against it. The Wine and Spirit

Gazette said that, "fully two-thirds of the retail liquor dealers in the United States were Roman Catholics, and some of them were liberal contributors to the Church funds," and it "dared" Archbishop Corrigan of New York to enforce Satolli's decree—"let the Archbishop do it and watch the consequences." The answer of the Archbishop combined the (apparent) firmness of the prelatic reformer with the suavity and cunning of the Jesuit:—"I have the honour to say that I loyally accept the principles laid down by Mgr. Satolli both in their spirit and to the letter. . . . Please remember, however, that *acceptance of principles is not to be confounded with the blind application of the same on all occasions and under all circumstances.*"

Apropos of Rome's influence on the morals of communities, there are facts not perhaps universally known. Who has not heard of Monte Carlo and its gambling hells? Yet it may not be so well known that Monaco is perhaps the most Roman Catholic spot in the whole of Europe; it is full of Jesuits, secular priests, monks and nuns, and the Prince of Monaco is a devoted Roman Catholic. Who has not heard of the Tammany Ring in New York? Its leading members are good Roman Catholics. The two great pugilists of prize ring notoriety are both Roman Catholics. While training for their brutal fight at New Orleans in September 1893 they both attended Mass every Sabbath, and contributed liberally to the funds of *Holy* Mother Church. The Church that throws her ægis over the bull fight and the prize ring, the gambling hell and the hot-bed of municipal corruption, can be no friend of morality.

Q. 54. In the same spirit Cardinal Manning assigned the Gunpowder Plot felons a place in Paradise.

When Dr M'Glynn of New York was under suspension from the priesthood by Archbishop Corrigan, he said:—"I defy the malignity of Rome. I give them warning now that if they attempt to hound me with the arts of which they are such masters, I will expose them. I have only told things which politicians and well informed people have known in the past, but I give them warning that I am full of knowledge of events, the tale of which will *make the country too hot to hold them.*" The pith of these words lies in the fact, that after they were uttered, the Pope, by his Ablegate Satolli received Dr M'Glynn back again to the priesthood.

Q. 55. The Census Returns for Ireland for 1891 showed that that year there were in the Workhouses in Ireland 37,345 Roman Catholic paupers, and 5003 others. The poor rates in Ulster amount to 1s. 11d. per head of the population; in Munster, Leinster, and Connaught they amount to 5s. 4d. per head of the population. In the three Poorhouses in Glasgow the following are the figures:—In the Govan Poorhouse, on the 28th March 1892, there were 691 inmates, of whom 431 were Protestants and 260 Roman Catholics; in the Barony Poorhouse, on the 16th December 1893, there were 1161 inmates, of whom 864 were Protestants and

297 Roman Catholics; in the Parliamentary Road Poorhouse and Asylum, on 1st May 1893, there were 1537 inmates, of whom 954 were Protestants and 583 Roman Catholics. In Dundee Poorhouse there were, during the year 1892–93, 3022 inmates, of whom 1612 were Protestants and 1410 Roman Catholics, the average number of the former being 313, and of the latter 277.

CHAPTER XXXVII.

Q. 1. In reckoning her progress, Rome counts much on the "perverts" she makes from Protestantism: she says nothing, however, of the great numbers that have abandoned her Communion. At the present time multitudes are drifting away from the Romish Church; Christian Missions among Romanists were never so hopeful as now; and many who are in the Church are being shaken in their loyalty to the priests. In a pamphlet compiled by Montagu Russell Butler, and published in 1879, there is a list given of recent converts of note from the Church of Rome. The list is large beyond expectation. It contains the names of a Prince-Bishop, two Vicars-Apostolic, a Vicar-General, two Abbots, a Prior, two Canons, a University Chancellor, a Synodal Examiner, a Missionary-Apostolic, a Chaplain Magistrar, a Provincial Physician, three Superiors of Convents, four Knights, a College Founder, a Librarian of a Papal College, a Prefect of Studies, a Private Censor, fourteen Professors of Divinity, two Professors of Moral Theology, two Professors of Philosophy, a Professor of Greek and Hebrew, a Professor of Canon Law, a Professor of Controversy, a Professor of Rhetoric, a Professor of Belles Lettres, twenty-four Doctors of Divinity, Philology, and Theology, three Members of the Holy Inquisition, including the Qualificatore and Secretary, and the following Members of the Papal Staff:—Chamberlain, Prefect of the Guard of Honour, Capellans Cantore Pontifico, and Librarian.

Q. 53. When Requiem Mass was celebrated in the Roman Catholic Church of Notre Dame in London, on 3rd July 1894, in honour of the late French President, who had been assassinated, several members of the Royal Family attended. Her Majesty was represented by the Lord Chamberlain; and the Prince of Wales, Duke of Cambridge, Duke of York, and Duke of Saxe Coburg were themselves present. It was not as private individuals, but as representatives of the (Protestant) nation that these members of the Royal Family patronised this Popish Mass. Their action can only be regarded with mingled feelings of regret and indignation.

Q. 61. Of the various Ritualistic Societies in the Church of England, the most influential are the following:—The *Society of the Holy Cross*, founded in 1855, from which emanated the filthy production "The Priest in Absolution"; the *Confraternity of the Blessed Sacrament*, whose special work is to propagate the Mass

and promote fasting communion ; the *Order of Corporate Reunion*, more extreme than either of the others, whose members must be rebaptised and reconfirmed, and its clergymen reordained ; the *Association for promoting the Unity of Christendom*, whose special object is to promote reunion with Rome ; the *Cowley Fathers*, and the *English Church Union*, the last being in some respects the chief of them all. The Scottish Episcopal Church is permeated with the same Romanising spirit. Of its 300 Churches 100 use the Scottish Communion Office, which teaches the doctrine of Transubstantiation, 200 use the eastward position, and 250 use as a hymnal "Hymns Ancient and Modern," in which almost every doctrine of Rome is taught. Even the Scottish Presbyterian State Church is beginning to copy the elaborate ritual of her more aristocratic sister, and overlay the simple Presbyterian form of worship with gaudy and attractive display. The *Church Service Society* has provided a prayer book for her ministers, and a liturgy for her Sabbath Schools ; while hymns by Popish authors are to be found in the "Scottish Hymnal" adopted by the Church. The *Scottish Church Society* is constructed on similar or parallel lines : several of its clerical members advocate prayers for the dead. Some of the Nonconformist Churches in England and Scotland are drifting in the same direction : already hymns composed by Romanists are in common use.

Q. 63. It is interesting to note that while Cardinal Vaughan rejoices in the progress of the Romish revival in the Church of England, he does not scruple to tell the ritualistic priests of that Church that they are, after all, not really priests. In a letter which appeared in the *Glasgow Herald* on 5th October 1894, Vaughan says :—"Ordination is the bestowal upon men, first of a *power to change bread and wine, so that in their place our Lord and Saviour Jesus Christ becomes truly and substantially present on the altar* in His divine and human natures, and to offer Him up in true Eucharistic sacrifice to the Eternal Father ; secondly, a power to forgive the sins of men with a divine efficacy." And he adds, "We cannot allow that Anglican orders possess or confer these supernatural powers." These words of the Romish Cardinal put forward, without disguise, Rome's blasphemous claim—which she makes as unblushingly to-day as she did in the dark ages—the claim of supernatural power to change bread and wine into the actual body and blood of Christ : and they reveal the old Ecclesiastical pride which disowns all "orders" outside her own Communion. Rome is unchanged.

Q. 65. Within the last few years a large number of State Offices have been filled by Romanists. The last Home Secretary in Lord Salisbury's Government was a Romanist, the present Lord Chief Justice of England is a Romanist, and a few years ago the Viceroy of India, and even the Queen's Lord High Chamberlain, were Romanists. There are two results that are inevitable from these

appointments. *First*, the closest secrets of the State, in all its departments, are all known at the Vatican. Of this there is not a shadow of doubt. Every Roman Catholic holder of office is "a Catholic first and an Englishman afterwards," as Lord Denbigh affirmed of himself—a phrase which "is merely a dexterous euphemism for being a Papist always, but an Englishman never." ("The Modern Avernus.") *Second*, the direct and indirect influence of these officials is given to the furtherance of the interests of Rome. After the Marquis of Ripon had been some time in India as Viceroy, the following statement appeared in the *Catholic Times*, 4th March 1881:—"The commission of the Propaganda Fide has received from the *religious* of Bombay and other great central places in the English Indies, a report in which they state that the new Viceroy, the Marquis of Ripon, aids them, morally and materially, to so great and favourable extent, that a marked development in the Catholic missions is taking place in these countries."

The cost which the *progress* of Romanism entails on this Protestant country is worthy of attention—it is not less than two and a half million pounds annually. The Church of Rome receives for educational purposes not less than from £1,150,000 to £1,250,000 a year: she receives for Romish chaplains and nurses (nuns) at home, and for bishops, priests, chaplains, and churches in the colonies, not less than £350,000 a year: and the excess of the criminal population drawn from her ranks, not to speak of her great army of paupers, costs the country considerably more than a million a year. The Church of Rome, therefore, draws from the national funds in these several ways more than two million and a half annually: and we know what she gives in return.

CHAPTER XXXVIII.

Q. 23. Although mistaken conclusions were founded on these dates, yet events took place at the anticipated periods that were of the greatest importance and significance. Dating from 606, the twelve hundred and sixty years brought the battle of Sadowa, which broke Austria's concordat with the Pope, and was the beginning of the break of the temporal power of the Papacy. Dating from 610, when Ethelbert, King of the Saxons, wrote a letter to Pope Boniface IV. (see Bede) acknowledging his supremacy, the twelve hundred and sixty years brought the surrender of Napoleon at Sedan, the entry of the Italians into Rome, and the complete downfall of the temporal power of the Pope. These events were epochs in the "consuming and destroying" process to which the Papacy must be subjected, and they were also foreshadowings of the great and final catastrophe, which shall surely come and not tarry.

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